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## A·CATHOLIC·REVIEW·OF·THE·WEEK

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## Chronicle.

**Home News.**—The Labor Board, on June 16, announced the third cut in the wages of employees of the railroads. This reduction affects the clerical and station forces and amounts to \$24,336,317.

### Labor Board's

#### Decision

With the other reductions previously announced it brings the cut in wages up to the sum of \$134,988,919, distributed as follows: clerical and station forces, \$24,336,317; stationary engines and boiler room, \$551,954; signal department, \$1,552,429; maintenance of way, \$48,898,873; shop employees, \$59,669,347. All reductions are to take effect on July 1, and affect about 1,250,000 workers. The decision was not unanimous, being supported by the representatives of the public and the railroads and rejected by the representatives of labor.

The majority report states that the United States has entered on a new era of business prosperity, and that it is absolutely indispensable that the railroads be given an opportunity to expand their facilities in order that they may render efficient service to the American public. At present, it is asserted, the railroads are notoriously unprepared to meet any greatly increased traffic. The reduction in wages is designed to give the railroads a fair opportunity to profit by the revival of business.

Labor has never been regarded by the Board, it is said, in the light of a commodity to be bought and sold upon the market and consequently to be reduced to starvation wages during periods of depression and unemployment. "On the other hand, it is idle to contend that labor can be completely freed from the economic laws which likewise affect the earnings of capital." The report rejects as an economic impossibility the position of the Railway Employees' Department that the sum of \$2,636.97 is necessary for the minimum comfort budget of the average family. Employers are left free to pay higher wages than those fixed by the Board whenever the so-called labor market compels, but this liberty is granted under the distinct proviso that such a wage does not result in increased rates to the public.

In the settlement of these questions, it is the profound desire of the Labor Board to do justice to the parties directly concerned, placing the human and social consideration above the purely economic, and finally, to establish wages and conditions that will largely meet the hopes and aspirations of the employees, that will prove satisfactory to the carriers, and that will impose no unnecessary burdens on the public. This is not a utopian conception in America.

The minority report which set forth the dissenting opinion of the representatives of labor protests that the Board has taken the typical employers' approach to the problem of the working man. It maintains that the cuts in wages are not justified, that the Board is reading matter into the Transportation act, that it is taking up matter delegated to the Interstate Commerce Commission, that the cuts will reduce living standards, and that the wages in some cases are fifty per cent below the amount needed for a fair living. The dissenting opinion declares that a new clerk's wages would be from \$357 to \$968 below the \$2,133 "health and decency" budget of the United States Department of Labor. The reduction would have its effect on crime, mortality, child delinquency and infant mortality, and takes no account of the human factors, the vital question in wage determination. Every point of the majority opinion was contradicted by the minority report which declared that the Labor Board was in a thoroughly insecure position.

A body charged by the Government with the responsibility of wage fixing should have as its primary standard the relation of its action to the lives of the workers concerned. To compare wages of "poverty stricken" workers in unregulated industries cannot absolve the board for failure to maintain railway workers' standards.



The Chief Executive of the railroad unions at once took action to protect the employes against the Board's decision, from which there is no appeal provided by the Transportation act. They ordered a strike ballot to be taken, and when it became clear that a majority for a walk-out was likely they officially notified the Board of the action they had taken and of their further decision to sanction the strike should the workers vote for it. They declared that they had exhausted every means to obtain an equitable settlement of the railroad difficulty, but had failed to obtain any redress for the intolerable conditions. The Board, they declare, has misinterpreted the Transportation act, and holds out no hope of remedy. They cannot believe that Congress or the people of the United States expect the employes to be exposed to poverty, starvation and suffering, pending the time when the railroad bankers have rehabilitated railroad property at the expense of the public and of the railway employes:

*Impending  
Strike*

Your acceptance of the first claim of profits, your conforming to the commodity theory of wages, your rejection of the principle that the lowest-paid worker must receive at least enough to sustain his family render your decisions a clear violation of the labor provisions of the Transportation act.

The right at least to live is fundamental, but your decisions deprive a large number of railroad workers of even this elementary right. Men in America cannot be expected to work for public utilities only to see their children undernourished and doomed to a premature death, if they do survive the almost intolerable conditions imposed by your decision, to be destined to go through life without an education or the opportunity to realize a healthy and decent existence.

Neither can they be expected to accept as the fruits of their labor poverty or a life cycle for themselves and their families which embraces the constant apprehension of passing from a bare subsistence to actual pauperism, with the stigma of the potter's field as the ultimate goal. And yet your decisions sentence thousands—even hundreds of thousands of railway workers—to these conditions, although representatives from among them, together with their wives and little children, appeared before you and in their simple and straightforward way gave indisputable testimony of these pitiable conditions which was later buttressed and rendered impregnable by documentary testimony based on the results of the studies of authoritative economists, public health officials and public agencies such as the Children's Bureau of the Federal Government.

Since there has been miscarriage of justice involving such colossal and permanent injury to the railway workers, no course is left, says the letter of the executives of the railroad unions, but to refuse to accept the decisions of the Labor Board.

An agreement that will have important bearings on the recognition of Mexico by the United States and on the general financial rehabilitation of the Mexican Republic, was reached on June 16, by the conference which has been in session since June 2. The agreement was signed for the international bankers by Mr. Thomas W. Lamont, chairman of the International Committee, and by Minister

*Mexican  
Debts*

of Finance Rodolphe de la Huerta for Mexico. Mr. de la Huerta is of the opinion that President Obregon will ratify the agreement and that it will be put into effect immediately. Concessions have been made by both sides, but the outstanding results of the conference are the recognition on the part of Mexico of its external debts and the formulation of detailed plans for the payment of all external Mexican Government debt, direct or guaranteed, of the National Railways debt, and of certain so-called internal Government debts largely held outside of Mexico. The determination of the Mexican Government to set about settling the obligations which have been in default since 1914 has caused general satisfaction. Among the members of the International Bankers' Committee were representatives of stockholders in Europe.

**China.**—The prospect of China's unification has been made brighter, it is believed, by Li Yuan-hung's acceptance of the presidency on June 10, succeeding Hsu Shi-

*Li Yuan-hung  
President*

chang, who resigned his office early this month. The new President's first mandate was the appointment as Premier of Wu Ting-fang, formerly Minister to the United States, and since 1917 one of the strongest supporters of the Canton Government's strong opposition to the "militarism of the North." Dr. W. W. Yen, former Foreign Minister, has been reappointed to that portfolio in the new Central Government, and will act as Premier till Wu Ting-fang accepts the post. General Wu Pei-fu, who recently defeated Chang Tso-lin, the Manchurian leader, has been chosen Minister of War, and Dr. Wang Chung-hui, a lawyer of international repute, is to be Minister of Justice. President Li on taking office said:

My first business is to set the Parliament at work. Its task is the completion of the Constitution and to provide for the election of a President and Vice-President. Then I will step out.

I was encouraged to assume the office by several important factors. General Chang Tso-lin telegraphed a pledge of support and also Yu Hyia Seng, representing a considerable portion of the Canton Parliament, wired that my program appeared synonymous with that of Dr. Sun Yat Sen, advising me to proceed to Peking and saying if the execution of this program proved similar to Sun Yat Sen's, Yu and his associates would come to Peking and cooperate with me. Chen Chiung-ming also sent a wire approving of my demand to throw out the Tuchens. Should Parliament fail, then I will return to private life, but I am hopeful that the efforts to reunite China will bear quick results.

A dispatch from Hongkong on June 11 announced that the Southern Parliament at Canton had requested Dr. Sun Yat Sen, as president of the Republic, to issue a manifesto declaring President Li a traitor to the Republic and protesting against his reinstatement. Dr. Sun refused to resign his office and was reported on June 11 to be moving northward with a formidable army, and the next day the capture by him of Kanchow Ki in the Kiangsi province was announced. During the days immediately following, however, there was a sudden change in the situation at



Canton. Dr. Sun denounced General Chen Chiung-ming and ordered him to leave Canton within ten days, and accompanying the order there was a threat to destroy him and his army if he did not obey. The result of this threat was unexpected. General Chen Chiung-ming proceeded to take possession of Canton, and Dr. Sun was obliged to seek safety in flight. It is not yet known how seriously this new development will influence the general situation; it is asserted that General Chen is in sympathy with the plans of General Wu Pei-fu for the reunification, but up to the present he has given no official endorsement of Wu. At Peking it is believed that the elimination of Dr. Sun and the collapse of the Canton Government will hasten the reunification of China, and it is even reported that the *coup* took place in accord with an agreement reached by President Li Yuan-hung, General Wu Pei-fu and General Chen Chiung-ming. Dr. Sun still has his army in the Kiangsi province, and it is just possible that he may be able to start a counter-revolution.

General Wu and General Chang, the opposing military leaders, arranged an armistice early this month, but last week hard fighting between the two armies was reported. Chang Chen retired northward pursued by Wu.

**Cuba.**—Like many other countries Cuba has been for some time suffering from the political unrest and the changed financial conditions brought about by the war and its aftermath. But thanks to the self-

*The Work of*  
*General Crowder* restraint manifested during the crisis by the Cuban people itself, by President Zayas and his Administration, considerable improvement had been lately noticed. This improvement is in no small measure due to the presence and the labors of Major General Enoch H. Crowder, U. S. A., President Harding's personal representative on the island. In full accord with the articles of the Platt Amendment, which was adopted as part of the Cuban Constitution, Mr. Harding sent General Crowder to the island as his personal representative and as adviser to the Cuban Government in some of the trying problems which faced it. The first service of the American adviser was the drafting of a code of laws, the second, the framing of election laws on the model of those in vigor in the United States, and the third, in which he is still engaged, the financial rehabilitation of the country by the cutting down of the budget, and other reforms. Now and again some of the Havana newspapers ask by what right the General is in Cuba as adviser to President Alfredo Zayas, but on the whole, his presence is deemed constitutional and beneficial. The latest advices from Havana are to the effect that the Cuban President and his Administration, fearing American intervention unless order is fully maintained and financial betterment registered, are greatly concerned to reduce expenditures, eliminate graft and reorganize the various departments.

Cuba must make herself solvent, says the *New York Times*, or take the consequences. Her post-war gains and

the rise in prices accompanied by the excessive profiteering and reckless expenditures, were followed by hard times, declining credit and unemployment. At one stage financial ruin seemed imminent. But American bankers stepped in with heavy loans and checked the coming panic. During the last year of President Menocal's term of office, the sugar crop brought high prices, wealth and extravagance. Then the prices fell and a general crash was near. But the government for 1922 had to be carried on, and Zayas now having become President, the budget called for \$136,000,000. General Crowder arrived just at the time when the banks were on the verge of collapse, and he advised a reduction of \$60,000,000. With the aid of American financiers, the new adviser to Mr. Zayas had already by March of the present year, revived four of sixteen insolvent Cuban banks. It was no easy task to get the Cuban Congress to endorse a program of economy and reform. But it now seems evident that Mr. Harding's representative has persuaded Congress that it must cooperate with Cuba's Chief Executive. Visiting American business men say, that while "the corner has been turned" complete financial recovery will take some time. Not only are economies absolutely necessary, but both the Cuban people and American observers are of the opinion that the Cuban banking system needs to be broadened and safeguarded, and for that reason to be put under some body like the American Federal Reserve Board.

**Ireland.**—On June 15 the Associated Press announced the draft of the Irish Constitution that was issued from the Foreign Office in London on the eve of the Irish Elections. The Constitution contains seventy-nine articles and is approximately 10,000 words in length. It has the endorsement of the signatories to the London treaty of last December and has the approval of the Southern Unionists. According to its terms the Irish Free State is a coequal member of the British Commonwealth of Nations (Article 1). All powers of government and all authority, legislative, executive and judicial are derived from the people and are to be exercised according to the terms of the Constitution (Article 2).

Freedom of conscience and the free practise of religion are declared "inviolable rights" in Article 8, and the free expression of opinion and assembly without arms, and the formation of associations not opposed to public morality are guaranteed by Article 9. The right of suffrage is conferred on all citizens twenty-one years of age of both sexes by Article 14. Those of the age of 30 may vote for the Senate, those of the age of 21 for the deputies. The oath of allegiance is contained in Article 17. It states: "I do solemnly declare true faith and allegiance to the Constitution of the Irish Free State as by law established and that I will be faithful to his Majesty King George V and his heirs and successors by law, and in virtue of the common citizenship of Ireland and Great



Britain and her adherence to and membership of the group of nations forming the British Commonwealth of Nations."

The Legislature is to consist of the King, a Chamber of Deputies and a Senate. It is known as the Parliament of the Irish Free State. Article 26 provides for representation in the Chamber of Deputies. The number of members shall be fixed from time to time by the Parliament but shall consist of not less than one member for each 30,000 or 20,000 to be elected on the principles of proportional representation. The Senate is to be representative of important aspects of national life. Every university is entitled to two senators. The number of senators, exclusive of the universities, is fifty-six. The term of office is twelve years, subject to the provisions for the constitution of the first Senate. Senators must be 35 years of age. They are to be elected every three years. Parliament is to arrange the method for the proposal and selection of Senators with special reference to the representation of important interests and institutions (Articles 29, 30, 31, 32).

Articles 34 and 35 cover money bills. The Chamber of Deputies, exclusive of the Senate, has legislative authority relative to money bills, but money cannot be appropriated unless the purpose of the appropriation is recommended by a message from the representative of the Crown. Bills may be initiated by either House. The Parliament may create subordinate legislatures and it has the right to raise and maintain such armed forces as are mentioned in the Anglo-Irish Treaty (Articles 43, 44).

A bill passed by both Houses may be suspended for ninety days on a written demand of two-fifths of the Chamber of Deputies or a majority of the Senate within seven days of its passage. Such bill shall be submitted to a referendum of the people. Money bills are excepted and bills declared by both Houses to be necessary for public peace, health and safety. The Parliament may provide for the initiation by the people of proposals for laws and constitutional amendments. Such proposals must be initiated by a petition of 50,000 voters (Articles 46, 47). Amendments to the Constitution must be submitted to a referendum. The amendment will fail to pass unless a majority on the register or two-thirds of the votes are recorded in its favor.

The executive authority of the Irish Free States is vested in the King, exercisable by a representative of the Crown, as in the Dominion of Canada. The Executive Council, responsible to the Chamber of Deputies, will aid and advise in the government. It shall consist of not more than twelve Ministers appointed by the representative of the Crown, four to be members of the Chamber of Deputies, and eight to be chosen from citizens eligible to the Chamber, but not members of Parliament (Article 50). The rights and duties of the Ministers are set down in Articles 51, 52, 53 and 54. The annual budget is to be prepared by the Executive Council.

The judiciary shall consist of courts of first instance and of final appeal, known as the Supreme Court, and courts of local limited jurisdiction (Article 63). Articles 66, 67 and 69 deal with the powers of the courts established by the Constitution. After the Constitution comes into operation the House of Parliament may for one year exercise all the powers conferred by the Constitution on the Chamber of Deputies. The first election for the Chamber shall be as soon as possible after the expiration of such period (Article 77).

Rome.—A lecture on the anti-Christian attitude of Zionism, whose substance is reported in the first June number of the *Civiltà Cattolica*, was given in the Collegio

San Giuseppe, Piazza di Spagna, by  
*The Encroachments* Monsignor Barlassina, Patriarch of  
*of Zionism* Jerusalem. By the avowal of Zionists

themselves, Monsignor Barlassina stated, the scope and purpose of Zionism is the reestablishment of the people of Israel in the country of their forefathers, and the expulsion of the nations already established there for several centuries. Zionism, therefore, aims at the conquest of Palestine. In order to secure this end, Zionists stop at no means whatever. Protected by the British authorities, Sir Herbert Samuel and several of the British officials are militant Zionists, the Zionist leaders are in reality the masters of the country. They dictate laws and impose their wills on the entire population, Catholic as well as Mussulman, even on the orthodox Jews themselves who are opposed to the plans of their Zionist coreligionists. Zionists also dispose, thanks to the help of the authorities, of vast sums of money forwarded to them from Zionist centers in every country, especially Great Britain and the United States. With the help of this money they buy real estate from Mussulmans impoverished in consequence of the war, found schools, etc., and thus attempt to pervert the beliefs of the people. In a word, the acts and conduct of Zionists prove that their whole purpose is, little by little to drive from their holdings the Arab and Christian population, and to take their place. In order to increase the number of their adherents, immigration into Palestine of Russian Jews, nearly all Bolsheviks, was legalized. Later, an attempt was made to state that such immigration was no longer allowed. In fact, only those are not allowed to immigrate into Palestine who are not Jews.

And what, asked the Patriarch of Jerusalem, is the present condition of Catholics in Palestine? Covertly, but systematically, he answered, the Zionists adopt every means of persecution and vexation. In a lawsuit between a Catholic and a schismatic, the latter invariably wins his case. The authorities recognize marriages, which in the eyes of the Church are null and void; Catholics who maintain their own schools must pay taxes for the support of non-Catholic schools of which they cannot approve; property and real estate owned by Catholics must pay extra taxes.



## The Way to Help Austria

EUGENE WEARE

*Special Correspondent for AMERICA*

IT HAS been indicated that Austria is in a very bad way and in great need of help. This is true of the nation at large. It is especially true of individual Austrians. General conditions, with both nation and individuals, instead of getting better are daily becoming more alarming and there is not now any hopeful outlook in sight. Everybody has a kind of contented despair, waiting for the final crash.

I wonder just what form this will take. It is hard to forecast. The Austrians are a very mild-mannered sort of people, not given to riot and revolution, and it is a fortunate thing for European civilization that such is the case. Almost any other race of people in Europe, placed in the situation in which the Austrians have found themselves for three or four years would have smashed and slashed, not only in Vienna and Austria, but throughout all South-eastern Europe.

So far, thank God, the Austrians have managed fairly well to keep their heads. But I wonder if it is not just a trifle unreasonable to expect them to do so much longer. Will the Russian tragedy be reenacted here? Will the pleasant barber who cuts my hair live to feed on the dead carcass of his child? She is a very pretty little girl in the first stages of pulmonary tuberculosis. Such things we know took place in Russia. You may shudder at the thought of them just as I used to do. But that was long ago when I lived in New York and had food to eat and was ever ready to find fault with it if it did not suit my most exacting tastes. But I am glad to say that I do not subscribe to the general opinion here in Austria that all is lost. On the contrary, I believe that Austria and its people may still be saved if help, to any worth-while extent, can be secured before next winter.

Now, you may ask, what kind of help is needed most? The answer is: money, big and little money, big money from the American Government and little money from the American people. I am one of those who, one year ago, frantically denounced our Government for its European loans. Now I take it all back. The truth is that I am ashamed of myself. The need for money here is so great and the danger which the lack of it creates is so threatening that I now urge everybody I know to write to his Senator or Congressman and suggest that a substantial loan be made to Austria. Situated as she is in the very heart of Europe, Austria wavers on the brink of disaster. If she goes over she may pull down with her three or four of her neighboring States, all to the destruction of European civilization.

To prevent this, if for no other reason, our American Government ought to lend Austria about \$50,000,000 to set the Austrian wheels of industry going and thus provide employment for her hungry people. This money should be loaned on a long-term credit, preferably without interest. An American commissioner should be sent to Vienna to approve the investments made by the Austrian Government from this fund. All bankers should be barred out from having anything whatever to do with this money. Otherwise, the bankers, as is their wont, will absorb most of it. The time has passed in which you can do any business with Austria. She is too far gone for that. The right thing to do is for America to lend this money to Austria and promptly forget it.

In order really to appreciate the situation here it may be well to endeavor to localize conditions. Imagine, say, the city of Philadelphia after a terrible war in which she has been torn and stricken and her people reduced to the lowest possible depths of misery. The Angel of Death, in the guise of a merciful plague, has visited the city and gathered thousands to his fold. Outside the three or four better-class hotels in the heart of the city, there is little food to be had. The vast majority of Philadelphians live on sour bread. Those who have employment receive in payment therefor huge sums of paper money which is worthless. Every day sees the prices of food-stuffs mount higher. Very many people have no employment whatever. The sick and the aged and the infirm have nothing. The charitably inclined among the Philadelphians can lend no aid inasmuch as they themselves have nothing to give. Widows and orphans who thought themselves secure from possible financial disaster find that the incomes from their legacies or savings are worthless. Women, for instance, who had incomes of, say, \$2,000 a year, still receive this amount from the bank or trust company having charge of their affairs, but when they go out to spend it they find that the \$2,000 is worth about one dollar.

Imagine too that there are very many such people in Philadelphia. There are many young ladies who had remained at home to do the housework for brothers, sisters or aged parents. These have not been trained to work in offices, factories or elsewhere. Now, however, because of the situation in which they find themselves it is imperative that they earn money. They haunt the employment offices day after day but without success. There is a surplus of trained workers available. The non-trained are turned aside.

Let us imagine that the parish priests in Philadelphia



who used to receive \$600 or \$800 a year and a number of Mass stipends get even more now than they got before the catastrophe fell upon them and their people. They now receive \$2,000 a year and they get many more Mass stipends. But, with all this, in actual spending value, their annual incomes from all sources is about equal to the pre-war value of five dollars. The nuns who teach in the schools are paid twice the twenty dollars which they used to receive each month before the war. However, when the Mother Superior goes to the market to spend this twenty dollars she learns to her distraction that it is worth just about two and one-half cents. In the case of priests and nuns who are old and unable to work and, consequently, do not receive the two and one-half cents each week—well, these come very near to actual starvation. In the further case of nuns like the Poor Clares, the Carmelites, and other cloistered Orders, there is no doubt as to their situation: they are actually starving.

Little Philadelphia girls who grew up very quickly during the war, their sisters and their companions, all Catholics, sink down to lives of sin and shame, prostitution is really the proper word, because they are hungry. Mind you, now, these are Philadelphia girls, educated at the Catholic high schools or at any one of the dozen or more convent schools for which Philadelphia has long been noted. There is nothing strange about these girls. They are very much like Catholic girls the world over. They are the type of girls which you and I have known all our lives and they are now common prostitutes on the streets of Philadelphia.

Well, indeed, may you shudder! Frightful, is it not? Shocking and revolting! And yet, it is an everyday sight in Vienna. The Catholic girls who prowl about the Ring or the Prater on the Kärntnerstrasse after night-fall were, until a few years ago, not one whit different from the Philadelphia Catholic girls. I know the Philadelphia girls. I was reared among them. They were and they are the sweetest, cleanest girls on this earth but they are no better than the Austrian Catholic girls were previous to 1914. The difference is that the Philadelphia girls have lived the last half-a-dozen years of their lives in Philadelphia. The Austrian girls, or most of them, live in Vienna where hunger and disease and poverty stalk about.

Now, what can be done? Well, the first thing is for our American Catholics to gather together from the four corners of our land a fund of about \$1,000,000 to be expended as soon as possible among Austrian Catholics. Given the sanction and support of the Hierarchy this can be done in a fortnight. You who read this can contribute your mite and, in addition, see to it that your friends contribute. One dollar from the head of every Catholic family will secure this fund and more.

The National Catholic Welfare Council or the Knights of Columbus should undertake the work of seeing to the proper distribution of food, money and clothing. Cardinal Piffl at Vienna and the members of the Austrian

Hierarchy, who know best the Austrian situation, will counsel and advise and the Catholic priest who is now the Premier of the stricken Republic will lend every possible governmental assistance to the work. Aid should be given first to the women of the middle class because these are most numerous and among them the suffering is very great. Then should come the priests and the nuns and the old folks, the sick and the maimed and the blind. Catholic students in the colleges and universities should be given some help, too. The situation with these is fraught with very grave danger. Because of their poverty Catholic boys are no longer able to attend school and if the present situation is permitted to continue, the next generation in Austria, if such there be, will be a generation in which the only educated men and women will be Jews. The American Jews, to their credit, are seeing that Jewish boys are helped go on with their studies. The Y. M. C. A., too, are aiding very materially along this same line. American Catholics, as such, up to the time this was written, have done nothing whatever for the students.

The girls of Vienna should be taken under the special wing of American Catholic girls. They should be provided with work in order that they may earn money with which to live. These Viennese girls are of an artistic bent. They paint and sew marvelously well. They can make anything here which is makable with a needle and thread. Our American girls should encourage them to put this talent to practical use. An arrangement might be made to take orders in America for all kinds of fine needle-work to be done by Austrian Catholic women. Art needle-work of all kinds, *lingerie*, silk and knitted waists and skirts and a number of other things which American ladies wear or have about their homes are just a few of the articles which could be secured under this plan at prices which, to Americans, would be ridiculously cheap. And aside from the element of charity which this plan holds, there is this very practical side which should appeal to all: you get three times your money's worth for every dollar you spend.

There is a very great need for social work among these Austrian girls but this can be done by Austrian Catholic women, thousands of whom are organized on a much better scale than anything we have in the United States. These ladies, than whom there are no finer in all Europe, know the problems of their day and generation but they are helpless without money. Here again there is that pressing need without which, seemingly, nothing may be ventured and nothing accomplished. And in all Austria there is nothing harder to obtain.

Here then is the opportunity for the Catholics of America to unite that they may save this Catholic nation while it is still possible. Conditions have now grown worse day by day. Let our help be given before it is too late.

Vienna, June 1, 1922.



# How Migrating Races Die Out

AUSTIN O'MALLEY, M. D.

AS WAS seen in an earlier paper, men are differentiated into races, and thrive, develop and reach physical perfection within well-defined climatic areas. As fauna and flora exist and persist as distinct species within certain zones bounded by isotherms, men so exist and persist as distinct races. Nature preserves the race that is best fitted to a given environment, and kills off the unfit. The natural geographical position for the black man is, roughly, from the equator to the thirtieth parallel of north or south latitude. This line on the north passes through Cairo in Egypt and across the upper part of the Sahara Desert. In America it runs through upper Florida, Southern Louisiana, the lowest third of Texas and Northern Mexico.

From the thirtieth to the thirty-fifth parallel is the zone of the brown man, like, say, the Malay. In Europe only the islands of Candia and Crete touch the thirty-fifth parallel, but in America it runs along the southern border of North Carolina and Tennessee, through the middle of Arkansas, New Mexico, Arizona and the lowest fourth of California. Thirteen of the United States and the lowest fourth of California, or 1,194,484 square miles of the country, are below the white man's regions on the earth.

From the thirty-fifth to the forty-fifth parallel of latitude is the zone of the brunet Mediterranean type of white-man. The forty-fifth parallel passes near Halifax, Bangor in Maine, Ogdensburg in New York, Ottawa, St. Paul, the lower border of Montana, and the uppermost third of Oregon. Philadelphia is sixty miles south of Naples, New York is as far south as Naples, Boston and Chicago as Rome, St. Louis as Athens, and Washington City is at the level of French Africa. Europe lies between the upper border of South Carolina and the extreme north ends of British Columbia and Alaska; almost a third of the United States is altogether south of Europe.

The top of Scotland is 657 miles north of Dakota, England 449 miles north of it, Ireland 449 miles. Norway is from 662 to 1244 miles north of that State. A person from the extreme top of Ireland coming to Philadelphia moves southward a thousand miles, a Norwegian going to Texas is 2,000 miles below his racial position. In all the historical racial migrations of Europe, however, no people which suddenly went south even 700 miles survived more than three or four generations as a rule, though a few lasted two or three centuries before disappearing. The farther south they had gone the sooner they vanished. The North German Lombards established their kingdom in Italy between 561 and 571, but it disappeared in two-hundred and six years. The Vandals went down from Brandenburg to North Africa and they were destroyed by the climate in one-hundred and six years. In 493 Theo-

doric the Ostrogoth captured Ravenna and extended his rule over Italy, Sicily, Dalmatia, a large part of Gaul and nearly the whole of Spain, but his kingdom collapsed in sixty-two years. The Arab fitted for the Spanish climate lasted there seven-hundred years and then had to be driven out; the Gaulish Celt went into Ireland at least 2,300 years ago and he is there yet. The same Celt soon disappeared in Greece because Greece is too far south to be a racial habitat for a Celt. This rule held for the Burgundians in Greece, the Normans in Sicily, the Heruli, Rugii and Scyrii in Italy, and the French, English and Spaniards in the West Indies and in Central and Northern South America.

The races that first settled the United States and established our original national character were from the North of Europe; they were white men, even blonds, but the sunlight in the United States up to North Carolina is too severe for a white man, consequently our center of population has never gone below the level of Annapolis in Maryland. In 1850 twelve per cent of the immigrants here were English, and there were then four times as many Irish in this country as English and many more Germans than Irish. In 1910 only six per cent of our immigrants were English, and of the thirteen and a half million foreign-born people then in the United States 878,000 were English, but we had nearly seven million Slavs and three million Italians; now we have also nearly three million Jews from South-eastern Europe. Within the past forty years the entire racial composition of the American people has undergone a fundamental change from a wholly North-western European quality to one deeply infiltrated by Southern, South-eastern and Eastern Europeans. The immigration from North-western Europe has lessened so much that it is almost negligible, and the "Anglo-Saxons" of the American newspaper editor and political orator are oftener Sicilians, Slovaks, Poles, Slovenes, Lithuanians, Hungarians or Ruthenians than English. In an army camp in Massachusetts during the late war there were twenty-nine nations other than British, Irish, or Germans represented, and 7,000 of these men had never even heard the term Anglo-Saxon. Even in 1850 the alleged Anglo-Saxons were Irish or Germans as a rule, but that makes little difference as far as the well-being of the United States is concerned. The present racial elements, however, do make a vast difference, and in the late war the melting-pot did not melt them satisfactorily. Most American large cities now have Little Italys, Little Hungarys, Ghettos, and the like, and these are filled with people who stay apart from us. One does not have to go to Europe today to study national customs.

The North-western Europeans who made this nation



what it is undoubtedly are dying out, just as the northern invading Germanic nations died out in Italy and Spain at the level of Philadelphia. The death-rate of the Irish here is more than double what it is in Ireland: it is 16.5 in Ireland, but 34 here. The German death-rate at home in 1912 was 13.4, in New York in 1915 it was 24.3. The English and Welsh combined rate at home was 13.3, in New York it was 18.8. The Southern European death-rate reverses the order: the Italian death-rate at home was 14.2, in New York it is 8.9; the Austro-Hungarian rate in Europe was 26.9, in New York it is only 7; the Russian Jews' death-rate in Europe before the war was 30.9, here it is down to 6.4, and these are carefully arranged rates, not dependent on the age of the immigrants. All this evidently means that the North-western Europeans die out in America, but the Southern and South-eastern Europeans are increasing astonishingly. Twenty-five years ago the writer studied a group of fifty Irish families living in Pennsylvania after they had been in this country fifty years, and then, instead of advancing numerically or even holding their own, they had retrogressed 86 per cent. The final result in the United States with the descendants of our European immigrants undoubtedly will be that the Southern and South-eastern European races will survive here and come to the top, or drag all down to themselves, according to one point of view, while the Nordic races decay under the attrition of our southern sun, as they always decayed in Southern Europe after migrations like the exodus which brought these people to America.

The aboriginal Southern European in Europe itself never attained a high degree of civilization. What civilization Greece had was reached during and immediately after the Celtic occupation and this was lost forever as the Celt and his descendants disappeared. The Semitic aboriginal Greeks and the Semitic and Semitic Southern Italians never showed high civilization when left to themselves. Italian art and learning are almost wholly products of Northern Italians who lived in or above Florence. Even the Hohenstaufen Emperors and the learning of men like St. Thomas Aquinas could not keep the University of Naples alive. The Universities of Italy stopped at Bologna. The Eastern and South-eastern European races never had civilization of any kind worth the name, and they never will have it because they lack the essential climate.

The people of the United States would soon sink to the social level of Southern Europe if it were not for the bracing influence upon us of our winters, and these winters are possible here through the trend of our mountain systems, and impossible in lower Europe because the mountains there lie east and west. James J. Hill used to say he never would invest a dollar in a country where the snow does not fly, for our winter snows are among our chief blessings. There is some faint probability that our winters will help to produce a character in our Southern and South-eastern European immigrants which will ad-

vance them finally to northern standards of life, after the northern people who now rule these United States will have been removed by climatic influences as the Lombards, Goths, Vandals, Celts and other northern races were destroyed by the southern sun, but the writer thinks these southern races will be forever exactly the same here as they have remained in Europe. That the Turk is incapable of civilization is not a result of his religion but of his racial qualities, which, in turn, are a result of his physical environment from the beginning, and the same is true of the Southern and South-eastern European with us, but here in America these races fall into the same physical environment which at home kept them barbarous.

## Mission Work in the Bombay Presidency

HERBERT J. PARKER, S.J.

THE Bombay Presidency, one of the main divisions of British India, is about 1,000 miles in length and averages about 200 miles in breadth, including the dependent native States. The ecclesiastical divisions in the Presidency are the archdiocese of Bombay, the suffragan diocese of Poona, and the diocese of Damaun, a suffragan see of Goa, and, like Goa and its other suffragan dioceses, independent of the Roman Congregation of the Propagation of the Faith, to whose care missionary countries like India are entrusted. The Bombay mission, which includes the two dioceses of Bombay and Poona, has recently been given over to the charge of the Spanish Jesuits of the Province of Aragon, who already have about twenty members working there.

Most of the Catholics in this part of India are descendants of the converts made by the early Portuguese missionaries. Many also are Goans or descendants of immigrants from Goa, the small Portuguese possession on the East coast of India. The Bombay archdiocese has about 25,000 Catholics, and of these only about 5,000 are recent converts. Poona has a larger number of converts from paganism, there being perhaps 12,000 out of a diocese which numbers 20,000. The Padroado diocese of Damaun has about 85,000 Catholics, practically all being descendants of the old Christians. The Portuguese Jesuits were expelled by the British Government from Bombay in 1720 for political reasons, and were replaced by the Carmelites. These were succeeded in the charge of the mission by the Capuchins, who kept it only for four years, when the field was handed over in 1858 to the German Jesuits, who had already been given charge of the vicariate of Poona four years previously.

The chief concern of the Jesuit Fathers in the beginning was not mission work, strictly so called, but education; and this preference was necessary under the circumstances, as, except for some elementary parish schools, there was an entire dearth of educational institutions for Catholics of the mission in 1858. There had been a Jesuit college in



Bandra, on the southern end of Salsette Island, just north of Bombay Island, in the seventeenth century, which even gave university degrees, but this was destroyed in 1739, when the Mahrattas overran the island, and from that time to the middle of the last century little attention had been paid to education.

By the time Bishop Hartmann took charge of the mission in 1849, a number of Protestant and government educational institutions had been started and were flourishing, but the status of the Catholic community was very inferior. Catholics were looked down upon, and were an object of contempt in the eyes even of the educated pagans. The Bishop saw that the only remedy for this sad state of affairs was to educate the people up to a higher standard as a community, and, though himself a Capuchin, he determined to call in the Jesuits, whose vocation is mainly educational work.

The transformation effected in a short time in the social progress and religious well-being of the Catholic community by the powerful influence of the new missionaries was remarkable. Jesuit education soon came to be recognized as by far the best in the Presidency, and the children of the wealthy and influential pagans flocked to their schools. Their loyalty to the Fathers who taught them and their appreciation of the training imparted are still evident in their children and grandchildren, who value highly the education received at the Jesuit schools, and I have always found their graduates proud to proclaim themselves pupils of the Jesuits. The education of the girls kept pace with that of the boys. The Sisters of Jesus and Mary and the Daughters of the Cross established various high schools and secondary and elementary schools, in which thousands of girls have been educated.

Care had to be taken, especially in the beginning, not to arouse in the minds of parents apprehension that attempts would be made to make their children Christians while educating them. The Catholic students, in their poverty, could pay very little, and were, to a great extent, educated free or on very reduced fees; so that the very existence of the schools depended on the fees of the non-Christian scholars. These have always been in the great majority and even now, in the College of St. Francis Xavier, there are only about one hundred Catholics out of a student attendance of 1,000, and in the high school less than half of the 1,200 students are Catholics. The non-Christian boys are excused from attendance at Christian doctrine, and no attempts are made to convert them, although prejudices against the Church are done away with, and the way prepared for conversions later on. One Mohammedan gentleman with whom I became acquainted on the boat on the way over to India, brought his nephew around to the school for admission, and when I asked him if he were not afraid that he would be made a Catholic, he assured me that he would rather see him a good Catholic than a bad Mohammedan.

Although very few conversions are made in the cities

or among the higher classes, they can easily be effected among the low-caste and outcaste natives in the country districts, provided missionaries can be sent amongst them, with the necessary means at their disposal. Whole villages can be won over at times *en masse*, by protecting the natives against the unjust exactions of petty officials, and *zemindars* or landlords. This was one of the means by which the great Belgian missionary, Father Llievens, of the Calcutta diocese, brought many thousands of natives into the Church, and started about thirty years ago the now flourishing mission of Chota Nagpore, with its two-hundred thousand converts and catechumens, its native seminary at Ranchi, and its Order of Native Nuns, who go about barefoot, and sit on the floor in the churches, like the classes from which they come. From such Christians will grow the salvation of their people. By means of cooperative societies, also, much material good can be effected, and the people thus disposed to listen to the Gospel. But for any work on a large scale, native catechists, men and women, are absolutely necessary for the missionary cannot be everywhere at once. When some converts have been made in a distant village, or when the people of some village express a desire to know about the Gospel of Christ, a trustworthy catechist must be left in charge to instruct the people and teach the children.

I have personal knowledge of the work done in the missions of the Bombay and Poona dioceses. The Anand mission in Guzerat was founded in 1896 by the German Jesuit Fathers. When I visited it for some ministerial work in 1919, one Father in the village of Anand—I believe he has an assistant now—had charge of about twenty villages within a radius of some six or eight miles, containing about 1,500 Christians. The Father at the next station, Karamsad, looked after fifteen villages, with 1,200 Christians. There were in all five central stations, with about 4,000 Catholics, nearly all of the poorest and of the lowest castes. In each main station there was a pretty little church, but without pews or chairs. The people sit or kneel on the floor, and I was told that on the occasion of the dedication of the church at Anand, after the impressive service, with the Bishop officiating, was over, they did not wait to go out through the doors, but swarmed through the windows, like so many monkeys.

Each more important village has its school and schoolmaster, and at Anand, besides an embroidery school, there is a boarding school for the most talented boys from the different villages. These are boarded free of charge, though they are their own cooks and housekeepers, and from these boys the future catechists and schoolmasters are chosen.

In the Poona diocese there are two main missions among the pagans, one for the Mahrattas in the Ahmednagar district, the other the Kanarese mission in the Deccan. The central station of the Ahmednagar mission is at Sangamner, and it is only a few days since an appeal from the Father in charge there happened to find its way into



my hands. It was not necessary to make known to me the condition and needs of the mission. As in the Anand mission, there are five central stations, but twice as many villages are visited from these centers as in Guzerat, and there are almost four times as many converts from paganism. To quote the Father's words: "Out of seven Jesuit Fathers for 8000 Catholics before the war, I am the only Jesuit left, with four secular priests to help, for over 11,000 Catholics." Further on he writes: "Some works kept up until last year under incredible difficulties had to be closed down, partly for lack of priests, partly for lack of means." This is not allowed to be written as an appeal, else I might speak from my personal knowledge of the heroic self-sacrifice of these Fathers in their work.

In the Kanarese mission in the Southern part of the Poona diocese, which I also visited, there are not so many converts, nor so many sub-stations and villages to be attended to; but this is due to lack of priests and the means required to employ catechists. In very exceptional cases, of course, much can be done by one man. One German Brother, almost unaided, has developed a flourishing little mission among the wild Kathkari tribe in Khandala, near Poona, and is running a weaving school and dairy farm. So highly was his work appreciated by the British Government that he was not taken away from it during the whole course of the war, the only German in whose favor such an exception was made.

But all this good work has been accomplished among the outcasts alone. Can nothing be done with the higher classes? The breakdown of caste, now gradually being effected, will remove many difficulties. But the real hope of the Church in India, as in other countries, lies in the efforts of its native priests. The salvation of India must be worked out through its own indigenous clergy. Every nation wishes to preserve its own traits and customs and when these are dropped by converts to the Catholic Faith, the great body of the people begin to look upon that Faith as a religion for foreigners only, and are repelled from the Church. Our late Pope Benedict XV has insisted strongly on this in one of his Encyclicals. Only when the missionaries encourage the people they convert to retain their own customs, and not take universally to European ways and dress, and afford every facility for the training of native clergy, to whom it will be their aim to resign as soon as possible all their own responsibilities, their bishoprics and vicarages and professorships, as well as positions less honorable, only then will there be hope of converting many, except the poorest and the outcasts. As our late Holy Father said in his letter: "A nation cannot be converted without its own priests"; and these will not be forthcoming if they know they are always to be kept in the background. Pope Leo XIII insisted on this same truth many years ago, and the Very Rev. Father General of the Society of Jesus strongly stresses the necessity of making every effort, and at once, for the establishment of an indigenous clergy in the shortest possible time.

## The Theory of Poetry

BLANCHE MARY KELLY, LITT. D.

A DISCUSSION with a friend as to what constitutes "sheer poetry" and what "mere verse" led to the setting forth of the following theories of poetics. I am aware that in so ancient a matter I can have evolved nothing original and as a matter of fact I was ignorant of having formulated any theories until called upon to defend them. I give them here for what they are worth.

First of all I would define poetry as the rhythmical expression of the perception of beauty. For beauty alone is the subject-matter of poetry. Truth and goodness are its subject-matter only in as far as they are identical with beauty. This eliminates the multiplication table, though it is incontrovertibly true, and the Ten Commandments, though they are incontrovertibly good, as legitimate material for a poem. I will not attempt to define beauty but I believe I am safe in saying that it consists in harmony, and all created beauty is but a reflection of the Uncreated Beauty which is God, its excellence depending upon the degree of perfection of that reflection. Socrates recognized something of this when he said: "If there be anything beautiful other than absolute beauty it can only be beautiful as far as it partakes of absolute beauty."

Now created beauty is of two kinds, material and moral. Material beauty includes physical comeliness and well-being, natural beauty or the beauty of the external world, and the human effort to reproduce in various mediums some aspect of these beauties, which is art. Moral beauty, which consists in spiritual harmony, is more excellent than physical beauty, which is harmony of form, the spirit being a more perfect medium for reflecting the image and likeness of Him who is a spirit.

Now the perception of beauty is a gift which, like all gifts, may be developed or abused. It cannot, however, be acquired. It is possible to live a whole lifetime within daily sight of surpassing beauty and yet never become conscious of any aspect of it, for in addition to beholding it there must be a certain kindling and stirring of the mind to the relish and appreciation of it. Given the possession of this faculty, however, it may, by being fed upon beauty, become a winged and soaring sixth sense or lower than any of the other five.

For material beauty reaches us through the senses and carries with it the snare of sensuousness. Never was material beauty, especially that of the body, held in such veneration as among the Greeks. It literally became their religion. The prizes of the palaestra were less for the encouragement of manly vigor than for the cultivation of comeliness, and the cult of the body was carried so far that at certain shrines the priests were required to be youths to whom had been awarded the prize for beauty. Extreme care was taken that all the material accessories of life should be objects of exquisite design and workmanship and in the picture which Pater draws of Greek



society he speaks of the "suavity and charm" with which human intercourse was then attended and of the "singular grace and attractiveness" with which the trivialities of speech and manner and dress were endowed. It followed that the untrammelled operations of the natural world became the Greek moral standard, as far as any such existed, and this easy naturalism prepared the way for the eventual degeneracy and decay which made the Greeks lower than the thing they worshiped. Wherever culture has followed the Greek model this moral degeneracy has ensued.

It is true that among them there occasionally arose one such as Socrates or Epictetus, to whom was vouchsafed some gleam of a higher beauty, some intuition of the greatness of a courage other than physical, some recognition of the subtler harmonies of restraint, but they attained to this perception only utterly to reject and discard material beauty. For Epictetus all the beauty in the world was only dust and ashes; for his imperial disciple a man was "a pigmy soul dragging a dead body to the grave;" to Callisthenes, trampling underfoot the luxurious hangings of Plato's dining-hall, Plato was able to say: "I see your vanity, Callisthenes, peeping through the holes of your garments!"

It remained for Christianity to recognize the claims of both material and moral beauty, to unite them and make the fruit of their union, spiritual beauty, the mirror of God. It remained for Christianity to secure for the body recognition of the fact that its highest beauty consists in being the temple of the Holy Ghost while the love of nature came to its finest flower in St. Francis' "Canticle of the Sun."

To the beauty-worshipping Greeks the notion of pain was repugnant. They turned from suffering as from an ugly and an evil thing, or when they accepted it it was with a Stoic hardness that was a greater ugliness. But there came a day when a cross was uplifted on a hillside in Palestine and on it a Man died in physical agony and mental shame. "There was no beauty in Him nor comeliness that we should be desirous of Him." And shortly thereafter other men, uncouth laborers, began to go about the highways of the world preaching the new message of beauty, the beauty of the Cross, "to the Greeks a stumbling-block and to the Gentiles foolishness."

But that perception of this beauty grew and spread and made the Christian ages, made the high courage and the higher humility of Catholic sanctity. It made Perpetua, a mother of a few weeks, standing in the arena and holding against her breast her defrauded arms, to which her child was proffered as the price of her apostasy, beautiful with a beauty surpassing that of Helen, whose face had launched a thousand ships, more beautiful in her steadfastness and joy than Antigone, "battered with the shocks of doom." This perception drove Augustine upward from beauty to beauty and the final cry "O Ancient Beauty, too late have I known Thee!" It gave

to Louis of France, who wore haircloth beneath his ermine and kissed the beggar's feet, intuition of a rarer beauty than any that surrounded Pericles.

Now rarer than the perception of beauty is the ability to express it. This is a faculty akin to the creative faculty of God Himself and the possession of it is a sacred trust. This expression of the perception of beauty is art, and the only sense in which "art for art's sake" is justifiable is in this recognition of its sacredness as a gift to be cultivated for its perfection, to be laid aside for no hardship nor debased for any reward. Various mediums are used in the exercise of this faculty, one man using a chisel upon stone, another pigments upon canvas, another concord of sounds, and the writer's medium is language. He works in words and the poet in addition uses rhythm and generally rhyme.

For the fashioning of a poem there must first, then, be the perception of beauty in some of its aspects. It may be a momentary flashing glimpse or the harvest of years of contemplation, but it must be beauty in some authentic guise. Next there must be the choice of apt and lovely words and finally there must be rhythm. Rhythm is an essential, for measure is of the very soul of harmony. Therefore harmonious syllables must be assembled into harmonious lines, which in lyric verse require rhyming syllables at intervals. While certain majestic themes are best expressed in the stately measures of blank verse, "free" verse has no quality which justifies its identification as poetry. There is a beauty about the harmonious use of words which is almost independent of their meaning, as

"I set her on my pacing steed  
And nothing else saw all day long."

The perception of beauty always exceeds the ability to express it. No poet who has ever lived has ever risen to the full height of his theme, and the greater his genius the more keenly he is aware of the inadequacy of words to translate his vision. But it sometimes happens that a man's power of expression exceeds his perception of beauty or rather his power of perception has not escaped that snare of sensuousness of which I spoke above, as in the case of Swinburne and Baudelaire, the result in both instances being *fleurs du mal*.

It happens also that a man either chooses a commonplace theme or seeks to sing a lovely theme in commonplace words, the result of which is "mere verse." Now there is beauty in common things, but beauty itself is never common. It is distinctive, aloof, subtle with the subtlety of simplicity. The words which are to express it must bring their share of loveliness. There is such a thing as the "inevitable word" and the true artist is satisfied with no other.

Given a sudden piercing glimpse of beauty caught by a mind alert for her lurking places, given the rhapsodic impulse, given a trained and austere sense of words, an



ear for their harmonies, a mastery of rhyme, and you have such sheer poetry as this:

A voice peals in this ends of night  
A phrase of notes resembling stars,  
Single and spiritual notes of light.  
What call they at my window-bars?  
The South, the past, the day to be,  
An ancient infelicity.

Darkling, deliberate, what sings  
This wonderful one, alone, at peace?  
What wilder things than song, what things  
Sweeter than youth, clearer than Greece,  
Dearer than Italy, untold  
Delight, and freshness centuries old.

You have this, but you have also the realization that eluding the words, the rhythm and the rhyme is high, uncaptured, inexpressible beauty.

The Greek recognition of the transitoriness of earthly beauty took the form of ignoring it, "Thou art forever young and she forever fair." It is of the very essence of the Christian perception of it to emphasize its mortality:

For beauty perishes, beauty passes,  
How rare, rare it be,  
And when I crumble who shall remember  
That lady of the West Countree.

For in the beauty of Helen and Perpetua, in the Grecian urn and the Gothic cathedral, in Parsifal and "La Belle Dame sans Merci," in the "glass-clear stave" of the bird and the unconsuming forest-fires of autumn, which seem to radiate from imprisoned suns, Christianity sees some shafts and splinters of that Supernal Archetypal Beauty, that Ineffable Harmony, that Beatific Vision, for which alone we were made and which alone can eternally satiate our soul's eternal hunger and thirst for beauty.

### COMMUNICATIONS

*The Editors are not Responsible for Opinions Expressed in This Department.*

#### Anti-Catholic Newspapers

*To the Editor of AMERICA:*

I hasten to write a fervent agreement with Mr. Louis H. Wetmore's denunciation, in *AMERICA* for June 10, of the review of Mr. Belloc's "The Jews," which appeared in the *New York Times* recently. The reviewer, Dr. Enelow, after appealing to every possible prejudice of his readers against Catholics, anti-Semites, etc., then turns on Mr. Belloc and tells him he ought to be ashamed of his prejudice! As to Dr. Enelow's remark, quoted by Mr. Wetmore, that few people are liable to read the book through, it is interesting to note that the volume is already in its second edition in England, a few weeks after publication, and rapidly approaching a third.

That the secular press in America is distinctly anti-Catholic, as stated by Mr. Wetmore, cannot be denied. Take, for instance, the novel written by an Irishman, referred to recently by John Wiltbye in the columns of *AMERICA* as a vile attack on the Sisterhoods of the Catholic Church, which it was, and which no advertising campaign on the part of the book's publisher can alter. This was a violently anti-Catholic tirade, and a malicious insult to every Catholic nun directly, and every Catholic man and woman

indirectly. Yet read the quotations from reviews of this perverted novel published in the secular American press, and then tell me that that press is not anti-Catholic! The *Detroit News* calls it "a fascinating novel," the *New York Times*, the *Chicago Evening Post*, the *New York Herald*, etc., are unanimous in their whole hearted praise of that scurrilous yarn.

One wonders when we Catholics in the United States will be provided with an adequate daily Catholic newspaper, now the prime necessity for the Church in this country, so that we shall no longer have to read anti-Catholic newspapers, by which I mean almost every secular daily newspaper published in America.

Lawrence, L. I.

JAMES HENDCOME FORD.

#### Free Distribution of Catholic Literature

*To the Editor of AMERICA:*

I would like to learn through your courtesy how many of your *AMERICA* subscribers would be interested in an organization for the free distribution of Catholic doctrinal and periodical literature. The work would not in any way conflict with what others may be doing, and it would be the means of getting our Catholic magazines into non-Catholic homes and also into the homes of non-Catholics as well. The purpose of the project is to make use of all the Catholic matter now in print that is of value, to have reading rooms of the type that will attract, and to visit outlying districts regularly. For any detailed information that is desired regarding the plan, letters may be addressed in care of *AMERICA* to

New York.

J. M. H.

#### Need of Catholic Rural Parishes

*To the Editor of AMERICA:*

A friendly critic in *AMERICA* for May 27, contributing a letter under the heading "Slow Increase of Our Catholic Population," considers that I have overlooked the unreliability of the available religious statistics. I wish to thank him for his concurrence in my main thesis; namely, that we must systematically foster Catholic rural parishes if we would not sink into comparative insignificance in American life. Mr. Keeler, however, is in error in thinking that I have made the Federal religious census the basis of this contention, or that the criticism of the religious statistics by Mr. Merriam, with which I was entirely familiar when writing, in any way invalidates the computation.

In the first place, the argument for the prolific population of the country, which is the fundamental matter, is based on the 1920 census report, the entire accuracy of which no one questions. These 1920 statistics show that out of twenty-two and one-half million children under ten years of age in America today more than twelve and one-half million are in the country, although over one-half of the total population is urban. These figures, which are unquestionably accurate and full of significance, are corroborated by a comparison of the 1906 and 1916 religious census.

And here, secondly, is a point which Mr. Keeler has overlooked, namely, that we are dealing not with the actual number of Catholics in America in 1916, but with the relation between the number in 1916 and the number in 1906. No doubt the number credited to the Catholic Church in 1916 by the Federal census is too low, perhaps much too low, but the same influences operated to make the number credited in 1906 too low, perhaps much too low. If the figures were low in 1916 and were correspondingly low in 1906, as there is every reason to suppose, the ratio between the two would give a substantially accurate account of the percentage of the growth of the Church in those ten years. I know of no one who has attempted to show that the percentage of Catholic growth between 1906 and 1916 as reported by the religious census is substantially inaccurate. Such an attempt would have to analyze the 1906, as well as the 1916, census and Mr. Merriam's criticism does not bear on this subject.

Eugene, Oregon.

EDWIN V. O'HARA.



### The Industrial Unrest

To the Editor of AMERICA:

It is appalling to note the unfamiliarity of so many otherwise intelligent Catholics with Catholic principles as applied to the question of capital and labor. It is by no means unusual to find Catholics advancing arguments for the prevailing industrial arrangement that reek with the odor of materialistic philosophy. On the other hand, the charge of Socialism, materialism, etc., has been hurled so insistently at the apologists for labor unionism, cooperative production, peasant proprietorship, and the other proposed remedies for the existing state of capitalistic anarchy, that the average Catholic workingman has subconsciously absorbed the impression that these things are not in full harmony with Catholic doctrine.

It may be said, of course, that there is slight excuse for this lamentable state of confusion on the part of Catholics. There is no denying the fact, however, that such lack of understanding is a real condition, regardless of all theories concerning its cause. The increasing bitterness of the strife between capital and labor throughout the world at the present time necessitates a clearer and more definite knowledge among Catholics of the fundamental principles governing the Church's attitude toward the question. If things continue at the present rate of "progress" and the deluge of industrial revolt, foreseen by many thoughtful men, descends upon us, there will be grave need for all Catholics to do some clear thinking lest they be swept from their moorings in the general confusion.

This prospect may appear unduly pessimistic to those incurable optimists of the "Whatever is, is best" type who were hailing the dawn of universal peace a short decade ago, but I believe most thoughtful persons will agree that its possibility is sufficiently strong to warrant something more than a passing consideration, in view of the particular phase of the question that concerns Catholic citizenship. Might not the Knights of Columbus be of some help in overcoming this deficiency through the establishment of lecture bureaus? Their success in combating the errors of Socialism by this means, would seem to suggest the proper course of action in the present instance.

New Castle, Pa.

GEORGE S. BARRETT.

### Amendments by Lobby-Ruled Legislatures

To the Editor of AMERICA:

I want to congratulate you on the sound stand taken by AMERICA on the Prohibition Amendment. "Light wine and beer" are intoxicating and it is absolute hypocrisy to try to get Congress to say they are not. The Prohibition Amendment should be rigidly enforced, or democratically repealed. We cannot afford to demonstrate ourselves a nation of law-breakers and hypocrites. This writer opposed the Prohibition Amendment, not because he was thirsty, but because it violated the spirit of our Constitution, and was adopted by an unfair process, just "within the law." The framers of the Constitution never dreamed that it could be amended to rob the States or the people of reserved powers. (See Monroe's Message of May 4, 1822, for confirmation.)

Even the framers of the Fourteenth Amendment did not believe they had power to amend the Constitutions of the States, and therefore submitted an amendment carrying a Federal penalty (loss of representation in Congress) instead of a Federal prohibition. Even the Fifteenth Amendment, said the Supreme Court, in 1870, simply prohibited a discrimination and did not of itself undertake to confer a Federal right, though it had that effect. But ever since the Fourteenth Amendment was "put over" by hook or crook—mostly by crook—anything of that kind "goes."

Any one of the recent amendments could have been submitted, like the original Constitution, "to conventions of delegates, chosen in each State by the people thereof," instead of to lobby-ruled legislatures, but no Congress, since the Corwin Amendment was

submitted March 2, 1861, has ever submitted an amendment to conventions, where the people would have a vote on the amendments, as they had on the original Constitution in 1787. We must get "back to the Constitution" and away from the lobby.

The reason that radicals could put through the Fourteenth Amendment was because it was submitted to legislatures, legitimate and illegitimate. And even then, as Seward's first proclamation declares, there was grave doubt whether it was legitimately ratified. The reason powerful lobbies put through the Eighteenth and Nineteenth Amendments was because they were submitted to legislatures, stampeded in special sessions and herded or terrorized into voting the way the lobby wanted them to vote rather than the way their constituents voted.

The way to abolish the lobby system of amending our supreme law is to abolish the occasion for its exercise, amendment ratifications by lobby-ruled legislatures. George Washington in his Farewell Address, said: "The basis of our political systems is the right of the people to make and alter their constitutions of Government." The reason the Constitution itself was submitted to conventions and not to legislatures was because Mason and Madison argued that the legislatures, under the State Constitutions, had no power to change the fundamental form of Government. It would be a novel and dangerous doctrine that a legislature could change the Constitution under which it held its existence. (5 Ell. Deb. 355.) John Marshall said: "The necessity of referring it [the Constitution] to the people, and of deriving its powers directly from them, was felt and acknowledged by all." (McCulloch v. Md., 4 Wheat, 402.) But no such necessity has been felt by our modern "reformers" who shout democracy from the housetops and deny the people what George Washington called "the basis of our political systems."

There are several amendments now introduced in Congress to allow the people, instead of the lobby, to "make and alter" our Constitution. Every believer in a government by the people; every opponent of fanaticism; every advocate of representative government that represents; every opponent of hypocrisy and minority manipulation in the supreme law of our land, should get behind some one of the "Back-to-the-People" amendments. The great issue is not Prohibition or "light wine and beer," but whether this is a government by the people, as John Marshall and Abraham Lincoln said it was, or a government by the lobby. It is much more important to win back for ourselves and our children George Washington's definition of our fundamental freedom than it is to secure the "personal liberty" of imbibing "light wine and beer."

We want no more "solemn lies" in the Constitution of the United States, put there by fanatical lobbies that were afraid to submit them to conventions. What we want is the truth in the Constitution, so that "We, the people of the United States" will mean what it says and not mean anything less. The people are all right. It cannot be demonstrated that the people of the United States, on any question referred to them, have been half as silly or one-tenth as corrupt, ignorant or dishonest, as those whom they have elected to "represent" them. As Viscount Bryce says, democracy has not failed; it has hardly been tried, but representation in all republics has been defective.

"Representative government" is all right too, so long as it is representative government, but when a man pleads "representative government" as an excuse for misrepresenting the people who elected him, he is either a conscious hypocrite or invincibly ignorant of the meaning of words. The trouble today is that we have neither popular nor representative Government when it comes to amending the supreme law of our land. The amendments are not submitted to the people, and the legislatures in most cases have not "represented" the people, but the loudest lobby in Washington and the State capitals.

Washington.

J. E.



# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JUNE 24, 1922

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### The Jew and Sunday

THE REVEREND DOCTOR H. L. BOWLBY, of "blue law" fame, is engaged on a project which merits a larger meed of sympathy than has been accorded some of his earlier efforts. Dr. Bowlby intends to force New York to observe the State and city regulations for the proper observance of Sunday. In pursuance of this intention, on Monday, June 12, Dr. Bowlby caused the arrest of fourteen shopkeepers, engaged in the business of selling on Sunday, shoes, furniture, dry-goods, hardware, and other articles imperatively necessary. These arrests, all followed by convictions, are "only the beginning of a city-wide campaign." As the field of Dr. Bowlby's newest endeavor is the largest Jewish city in the world, it will be perceived that Dr. Bowlby needs far more sympathy than he is likely to receive.

For, before many weeks have sped, Dr. Bowlby may discover that he has undertaken a task to which New York has never been equal. In many respects a Jewish city, New York, or certain sections of New York, is never more plainly Jewish than when engaged in the pleasing work of desecrating the first day of the week. They are not disturbed, these desecrators, and for two main reasons. The first is that they have votes, and the official who attempts to force them to observe the law, heads the list of candidates for retirement at the next election. The second reason is that New Yorkers are loath to give any excuse for the cry of religious persecution, or even of discrimination against any creed or race.

It is not an easy problem to solve. On the one hand, the law obliges the Jew to sanctify, at least externally, a day which to him is no holier than Tuesday or Wednesday. On the other, his refusal to comply is not only a flagrant, open, and continued defiance of the law, but a cause of offense to his non-Jewish neighbors. Moreover,

the Gentile is at a loss to understand how a Jew who drives a brisk trade all day Saturday can, with any sense of honor, plead that the Sunday-observance law breaks down the spirit of religion in himself and his children. This plea of religious persecution is often the merest of evasions, but for all that, is it a weighty reason why the Jew should be obliged to close his shop on Sunday? Under a Jewish regime it would not be claimed that a Catholic might be compelled by law to go to Mass on Saturday because he had missed Mass on the previous Sunday. Similarly, if a Jew is a bad Jew on Saturday, it does not seem within the province of the civil law to force him to do penance on Sunday.

Legally, of course, the case presents no difficulties. It has been decided more than once that an accused cannot plead his religion in excuse for violation of the law. This is only a court ruling, not a principle founded on the natural or Divine law, and the Catholic as well as the Jew rejects it. But in some instances, of which this, perhaps, is one, it is better to decline to press an issue. In any case, the Jews will probably continue to violate the Sunday-closing law, and if Dr. Bowlby continues to harry the sons of Israel, the chosen people will probably retaliate by removing from the statute books the few weak laws which now protect the sanctity of the Christian Sunday.

### What Are "Catholics"?

AFTER all, 'Catholics' are not materially different wherever they are found," says the *Living Church* in an editorial in which it takes Dr. Kinsman severely to task and chides him for his lack of logic. The learned Doctor's logic does not depend, fortunately, on his critic, and the story of his "intellectual evolution," as his gift of faith is not very felicitously called, has been set forth with a frankness, a lucidity and a sincerity in his "Salve Mater" that leave nothing to be desired. It is strange, however, to hear this clever, well-informed Anglican periodical calmly informing its readers that Catholics do not materially differ wherever they are found.

This statement is of course accurate enough if the word, Catholic, is used in its historic and legitimate sense, for it is one of the clear signs that point to the finger of God, that amid such diversity of character, civilization and habits of thought as mark the nations which are members of the Church, there should be, nevertheless, that marvelous unity of belief and practise that makes Catholics akin throughout the world. There is no human explanation for this bewildering phenomenon. Only God could bring it about, and it is one of the evidences, in the purely natural order, that stamp the Church as Divine.

The word, Catholics, as used by the *Living Church*, has a much wider and a more recent sense than that in which it was used for centuries. It embraces Greek Catholics of the Orthodox type, English Catholics and Roman Catholics, and so employed the term connotes very clear differences. Taking but one mark of the Church, its



unity, we find very clearly defined material differences between Catholics in the primitive sense, and Catholics in the later senses. Three elements go to make up the Church's unity: social unity, the unity that makes the Church corporately whole; symbolic unity, which unites the members in the same belief; and ritual unity, which consists in the identical worship of God. The last-mentioned unity, in a restricted sense, may be predicated of the separated Eastern Churches, but not a single one of these elements can be applied to the Anglican Church. To be incorporated into the mystical Body of Christ one must be subject to the same Divinely constituted supreme authority; he must make profession of the same entire Divinely revealed truth; and he must participate in all Divinely established rites, that is in the Sacraments and the Holy Sacrifice.

Omitting the case of the Orthodox Church, it must be said, with regret that it should be so and with longing that it may soon be changed, that the English Catholics lack all three elements of that unity which is essential to the Church of Christ. How then can it be said with any semblance of truth that Catholics do not materially differ wherever they are found. Unity in its triple aspect is the touchstone of Catholicism. It cannot rightly be applied to any body in which one, and much less all, of these aspects is lacking. Dr. Kinsman, it may be remarked in passing, was quite accurate when he said that conversion to Catholicism means "chiefly acceptance of the Catholic doctrine of the Papacy." St. Optatus, who lived in rather ancient times, applied this adherence to the Papacy as a test of Catholicism against the Donatist Parmenianus, and he thought it quite sufficient to prove that he himself and his followers were true Catholics that they were united to the Roman See.

#### Equal Rights for Women

**S**NARLING cynics have sometimes been heard to declare between snarls, that as logicians women are lamentable failures. Domestic society now and then furnishes an example which the cynic might use in confirmation, but the best argument recently brought into the world is found in a pamphlet issued by the Woman's party. This pamphlet is very, very serious, as befits its general tenor, and is in every way worthy the attention of the most serious in Hermione's little group of serious thinkers. Its compilers are intent upon one thesis, namely that everywhere women must be granted by law complete equality with man. And Wisconsin, they claim, furnishes the model for an admirable statute.

Women shall have the same rights and privileges under the law as men in the exercise of the suffrage, freedom of contract, choice of residence for voting purposes, jury service, holding office, conveying property, care and custody of the children, and in all other respects.

These phrases seem to leave little chance for man to assert any superiority. The old theory that woman, because of the very fact that she is a woman, ought to be

given certain privileges is rejected. Woman must have the same privileges, neither fewer nor greater, which men enjoy. However, it is not said that the Woman's party intends to interfere with the very admirable minimum-wage laws for women, or with the laws which regulate the employment of women in shops and factories, providing for them certain conveniences and comforts which they do not provide for man. The silence which the Woman's party leaves unbroken on these subjects, leads to the conclusion that after all what the party wishes to establish is not so much equal rights but special privileges. This conclusion is confirmed by a paragraph taken from the law by which "the same rights and privileges" are to be secured to woman.

Any woman drawn to serve as a juror, upon her request to the presiding judge or magistrate, before the commencement of the trial or hearing, shall be excused from the panel or venire.

That is, to the extent jury duty is a privilege, woman claims it. To the extent that it is a duty, from which no mere man is allowed to dispense himself, she rejects it. In other words, in regard to jury duty, as in regard to so many other matters, the gentler sex proposes to do exactly what it "likes" to do!

Perhaps after all, this pamphlet is intended as a satire rather than as an argument. The compilers cap the climax of absurdity in their argument for rights absolutely "equal," by requiring all officers to construe the masculine gender to mean also the feminine gender in the wording of all statutes "unless such construction will deny to females the special protection and privileges they now enjoy for the general welfare." The Woman's party is hopelessly out of date. It still clings to the discarded theory that what woman needs is not equal rights, but special privileges.

#### "Let Me Never Be Severed from Thee"

**I**N two of the most solemn portions of the Mass, namely at the *Hanc Igitur*, when the sacrificing priest suppliantly spreads his hands over the oblation, and again during the second prayer he repeats shortly before Holy Communion, it is worthy of note that he uses words which seem at first sight to be hardly in keeping with the thoughts the priest should be dwelling on at just that time. For as he makes an offering of the bread and wine so soon to be changed into the Body and Blood of Our Divine Saviour, the priest humbly prays: "Do Thou establish our days in Thy peace, and deliver us from everlasting damnation," and later in the Mass, when about to receive the Holy Eucharist, the priest entreates his Lord and Master, present there before him on the altar, to "Make me cleave to Thy commandments and suffer not that at any time I be separated from Thee."

But in putting the foregoing prayers in the mouth of her priests at the time she does, the Church is of course guided, as always, by her heaven-born wisdom and



prudence. Moreover from her age-old study of human nature she well knows how weak and frail in the hour of temptation are all of Adam's children, so she reminds even her anointed priests, and that too at the moment of consecrating and of receiving, that without the effectual aid from on high with which the Holy Eucharist and the Sacrifice of the Mass so abundantly supply all devout believers, no one can secure a stronger assurance that he will be delivered at his last hour from the peril of eternal death, and will never be separated by grievous sin from the friendship of Christ. It is because the Faithful, too, realize so thoroughly the value and importance of Mass and Communion as the best preservers of innocence, the strongest safeguards against temptation, and the surest "pledge of future glory" that the Catholics of our day, with a fervor unequaled perhaps since the Church's early ages, assist at Holy Mass and throng the Sacred Table. "Deliver me from everlasting damnation," and "Let me never be severed from Thee," therefore, are two prayers from the Missal that should always be in the heart and often on the lips of all true lovers of the Blessed Sacrament.

#### Some Advice on Marriage

JUDGE JOSEPH SABATH worked for two years in a Chicago court. During that period he listened to 6,500 divorce cases. At its conclusion he broke down, attributing his illness to his extreme concern to provide proper custody for the children of the divorced and to his untiring efforts to reconcile estranged couples. Judge Sabath seems to have taken his duties seriously, but all that he has heard of marital infelicity has not made him a cynic. On his recent retirement, he dictated a statement which deserves to be quoted in its homely entirety:

Tell the young people not to be afraid. Tell them to marry young. I have seen enough unhappiness in marriage to make any man a cynic, but I am its greatest "booster." If a young

fellow has a job that is steady and the right girl, let him forget about orange-blossoms, and automobiles, and help his girl to forget too. They should get busy fighting for a home—fighting the world, and not each other.

I married when I was eighteen, and didn't have a dime, and I know that was a happy marriage. Too many couples insist on having bank accounts, furnished homes and automobiles all ready before they marry. In waiting for these things, they learn to be selfish. They want things their own way. When things go wrong, they rush to the divorce court. Neither will give in. The future of their children does not concern them. They are selfish to the core.

In this last sentence is found what is probably the real reason of all domestic discord and unhappiness, devotion to self. The little girl's definition of marriage as a state in which we pay for the temporal punishment of sins forgiven, is true to the extent that marriage requires the spirit of sacrifice. Love does not demand rights, but gladly accords them. Love is patient, is kind, is long-suffering, because it thinketh not of self. It does not mean keeping but relinquishing, not receiving but giving. When, therefore, in domestic society, attention is centered upon worldly prosperity to the neglect of the finer things of the spirit, discord is an almost necessary consequence.

The temper of the age is not sacrificial. That is the precise reason why Catholic fathers and mothers should strive to develop a spirit of self-forgetfulness, thrift and content in their children, and practise it in their own domestic relations. Young men complain today that they cannot marry because young women expect to begin their married life, if not in a palace, at least surrounded with all conveniences and with not a few of the trappings of luxury. While, as a rule, "late" marriages are bad both for the individual and for society, marriages from which the spirit of sacrifice is notably absent are disastrous. If the young people cannot reconcile themselves to a starvation-period immediately following the honeymoon, they will be well advised to defer their union, devoting the interval to the cultivation of the spirit of sacrifice.

## Literature

#### The Books of Michael Earls

FATHER EARLS has a large following; but it is difficult to say whether his circle of admirers is composed of persons more attracted by his personality, by his broad sympathy, by his gift of comprehension and his readiness to acknowledge and encourage literary qualities, or by the literary merit of his writings. He has traveled much in his time and he keeps on traveling; and he never goes anywhere without making a new friend and cementing the affection of old friends. I am aware that I shall incur the dislike of many of these friends by saying that, in his novels and stories, Father Earls has not as yet produced anything quite first rate or entirely worthy of him. I have heard groups in Boston and in New York, in Chi-

cago, at the University of Notre Dame, in Leavenworth, Kansas, in fact in almost every State in the Union, rave over the beauties of "Melchior of Boston," "The Wedding Bells of Glendalough," "Stuore," and, in Paris and in a remote hamlet of Normandy I have found many admirers of "Marie of the House d'Anters." I had sense enough in the face of these ardent admirers not to say that I considered the position of these books merely *succès d'estime*.

There is a faint aroma of genius in "Stuore," and a sympathy with human nature in "Melchior of Boston" and in "The Wedding Bells of Glendalough," but in neither of these novels has Father Earls touched the real heart of life.



There was a certain famous Danish artist, Zarthmann, who always covered his gorgeous tints with a mauve haze. And, in "The Wedding Bells of Glendalough" and "Marie of the House d'Anters," there is a medium which resembles this haze, between the characters and the reader. Or perhaps it is better to say that some pages of "The Wedding Bells of Glendalough" seem like the convexities of a punching bag. You may strive to get a grip on them; but no effort on your part can keep them from eluding you.

"Stuore" just escapes being a first-rate collection of short-stories. These stories have depths of feeling, they show Father Earls' invariable sympathy with humanity and his love for all unhappy and misunderstood creatures, which seems as natural to him as was the love of St. Francis of Assisi for the birds. His joy in the beauty of nature and his power of making us see things as he wants us to see things is evident here; but just as you feel that you have found something that is not only true to nature, but an improvement on nature, as all good art ought to be, you may discover a fault of technique due to the fact that he is either too busy or too careless or too sure of the allegiance of his audience, to take sufficient pains.

As for "Marie of the House d'Anters," it is largely artificial. There are some pages that are masterpieces, but these are mostly descriptive. It is uneven; at times spoiled by the self-consciousness of an author who tries hard to prevent himself from photographing real people. These real persons are always in his mind, and occasionally he must make an effort to idealize them, in order that he may not be accused of putting his friends into a book.

But when we come to Father Earls' poetry, which like his novels can be bought at Benziger's, we find ourselves, in a region of pure delight. Of the latest poets of children he and John Farrar, author of "Songs for Parents," possess that quality which we all love in Stevenson's poems of children, and which Swinburne, in spite of his evident joy in childhood and his exquisite music in celebrating it, missed painfully.

"Ballads of Childhood" and "The Road Beyond the Town" and "Ballads of Peace in War" stamp Father Earls as a true poet, a poet of the heart, a poet of the emotions, and of those pure and lasting emotions which support wisdom and contentment, which is the nearest approach to happiness in our lives. There is an occasional fault of taste but this does not occur in any of the poems for children. Take "A Garden of Wheat and Vine," for example. Here is real music, here is the finest sentiment, here is the evanescent, impalpable something that separates real poetry from its counterfeit:

When I came back to Boston Town by good roads and by  
tumbledown,  
(From ten long years of travel and the wonderlands I  
know),  
I glanced across the olden scenes, the market crowds and  
public greens,  
And thought to find two children and our love of long  
ago.

O, I could know them far or near, their voices out of  
thousands hear,

The two that said, "We wait for you whatever year you  
come:"

Yea, if a pageant passed my way whenever kings made  
holiday,

My heart would listen elsewhere, and their merriment was  
dumb.

Father Earls catches, too, the meaning of the birds; it is not of that aimless nature worship, which mixes up biology and the root of things with their flowers; in which nature exists only for nature, and in which there is no glory that is not of this earth. Take the beginning of "The Thrush," for instance:

His prie-dieu is a topmost tree,

His prayer a song of ecstasy;

(O will of God! O blessed will!)

Above the noisy lanes of care,

Aloof in meditative air,

(Be God's good will mine to fulfil)

Abides this brown contemplative

With joys that here abundant live;

(Seek first for God with heart and mind)

As if his far-off sight could see

That little house in Bethany,

(All other things ye then shall find)

Where Martha lived distracted days,

And Mary kept one thoughtful gaze;

(All thoughts but one are alien)

And Christ did say that Mary's heart

Chose for its love the better part,

(The loving thought of God. Amen!)

And lighter than thistledown and as inpalpably appealing is "At London Bridge." There is nothing better in Stevenson's poems for children or in anybody else's.

Father Earls knows how to write a good ballad and the essence of a good ballad is that it shall contain a story and that the atmosphere of the event and the dramatic power of the story shall hold together. "The Countersign," in "Ballads of Peace in War" is an example of his warm feeling for the event and his power of making a ringing song of it. "The Ballad of France" is another example of this. One can see here how Father Earls' instinct for simplicity saved him from over-elaboration. He has a gift for brevity too; and in the fine "Columbine," he restores the character of a flower, whose reputation Ophelia took away when she offered it to Queen Gertrude.

"To a Nun of the Good Shepherd," with its lovely beginning, shows what may be done by one who understands the spirit of the active conventual life. It is a pity that an anthology of really good poems—there are a great many amateurish, stupid ones—cannot be made by a discriminating hand of poems written in honor of *religieuses*, and among the first should be placed this poem of Father Earls and Father Hayes' lovely and appealing "Old Nun."

This is an inadequate notice of the writings of an author who deserves greater praise than I have given him; and perhaps greater censure of his carelessness than I have



accentuated. My critique is intended to stimulate Father Earls' admirers to demand of him the great things of which he is capable. He has, above all, that rare virtue which the late Archbishop Spalding so constantly applauded as one of the finest virtues of youth, the faculty of admiration. In a man of talent it is a sign of decadence when he begins to look outside of himself, and to consider the work of other people as a matter for appreciation, praise, or even judicious criticism. Father Earls is born to create; he has a talent which would have more than the promise of genius if he could induce himself to take more pains. He possesses the perennial joy of the happy child in his heart; he knows life benignantly, and one of his finest qualities as a critic of life is that his studies have taught him that pessimism is impossible to that man who, through study and the grace of God, sees deeply into the human heart.

MAURICE FRANCIS EGAN.

#### SORROW HAS BORNE ME BEAUTY

Sorrow has borne me beauty; from the height  
Of star-cathedrals and the wingéd moon,  
Far music knocked upon my heart; yet soon  
The wind, whose hair is banded golden-bright  
With shadows stolen from the summer-night,  
Has sung me staves, recalling glittering hours,  
When love smiled to me from his royal throne,  
And I was never wayfarer, alone,  
Along the ways where grew immortal flowers.

The stars must wane, the nights of beauty fade,  
Yet all remembered love is as a coin  
Whose brave inscription flames, as to enjoin  
Our spirit-selves to keep the vows we made,  
When God in youth was chosen as our friend,  
To lead us to the life that knows no end.

J. CORSON MILLER.

#### REVIEWS

**The History and Nature of International Relations.** Georgetown Foreign Service Series. Edited by EDMUND A. WALSH, S.J. New York: The Macmillan Co.

**International Relations.** Eight Lectures Delivered in the United States in August, 1921. By JAMES BRYCE. New York: The Macmillan Co.

Carlyle remarks somewhere that the true source of modern troubles is that we have taken this universe as it isn't. Gilbert K. Chesterton, more recently, has pointed out with no less pertinence, that it is not so much knowing what is wrong with the world that is of ultimate importance as knowing what it should be like if it is ever to be set right. These two points of view constitute the respective angles from which the two books under review approach the pressing problem of international relations. The late Viscount Bryce, owing to his long experience as a diplomat to which he added the deep interest of a publicist in world events, was peculiarly fitted for the task of reviewing the more immediate past and of criticizing the present situation in the light of such conclusions as he himself had formed at first hand. For this reason those portions of this, his last work, that deal with effects and causes of the Great War have a distinct value of their own. The remainder consists of a fair if not wholly complete summary of matter contained in his earlier publications. The first lecture shows the same inadequacy of knowledge with regard to the remoter past that characterizes his

earliest production: "The Holy Roman Empire" as well as portions of his "Studies in History and Jurisprudence." The questionings and doubts concerning the future of democracy in the face of all the changes to which it is exposed from politicians, journalists and financiers capable of playing their own game amid the vagueness and unsteadiness that mark public opinion, are dwelt on here though in less detail than is to be found in his "Modern Democracies." Had Viscount Bryce's mind been a little less possessed with the idea that morality and religion are a matter of mere feeling he undoubtedly would have had a much clearer insight into the possible solution of many of the problems he was able to describe so convincingly.

Father Walsh's volume is more forward-looking. It comprises ten lectures by as many eminent specialists and deals with the various aspects of international relations. Prof. Stephen Duggan opens the series with a treatment of the fundamentals of diplomacy and explains its nature and methods. Prof. Michael I. Rostovseff reviews the international relations that prevailed in the ancient world. This is followed by a highly valuable contribution on medieval diplomacy by Prof. Carlton J. H. Hayes. The Hon. James Brown Scott next presents an analysis of the development of diplomacy in modern times, which he concludes by holding the United States up as an exemplification of international organization. The economic factors are very clearly explained by Prof. James Lawrence Laughlin, while John Bassett Moore, perhaps the greatest contemporary authority on international law, takes up the specific agencies for the proper conduct of international relations. The evolution of international private law which formed the subject of an address delivered by the Hon. Estaban Gil Borges, Minister of Foreign Relations of Venezuela, furnishes striking instances showing the importance of studying the history of law if proper development is to be looked for. Latin America and its significance for the future is dwelt on by the Hon. Leo S. Rowe, Director General of the Pan-American Union. The Hon. Paul S. Reinsh, former Minister of the United States to China, describes the Far East as a growing factor in international affairs. Finally Prof. Edwin M. Borchard closes the series with a splendid account of the unrivaled part the United States has played in the development of international opinion and relations.

The varied detail of the separate lectures precludes anything like a brief summary of the whole, although their interconnection is both intimate and clear. The book answers a real need of the average thinking citizen and as a groundwork for more technical study it will be found exceptionally valuable.

M. I. X. M.

**Children of the Market Place.** By EDGAR LEE MASTERS. New York: The Macmillan Co.

Studies of Lincoln, good and not so good, but for the most part inadequate, are common enough. It has remained for Mr. Masters to attempt a study of Lincoln's great antagonist, Douglas. Sharing the fate of every public man who in any way questioned what years later proved the accepted policy of the North, Douglas has not fared well at the hands of the "popular" historians. Most of these gentry have passed into the great beyond, but they flourished for years after the Civil War, and before they passed, succeeded admirably in poisoning the wells. We know more now than we did in 1870, and in 1870, things were plain that were indeed complex in 1850, when in the opinion of the extremists, Webster sold his Northern birthright for a mess of Southern pottage. "Ichabod, Ichabod," groaned Whittier, but the immortal Daniel had done nothing more than support a bill which gave effect to indubitable clauses in the Constitution. It is easy to align oneself with the Angels, fifty years after the Angels have routed their enemies. But if we cannot utterly forget, we



may at least condone the thick-headed warriors who before the fight began, hesitated in their allegiance.

But to Douglas small mercy has been shown. Like Jefferson Davis, he is always excluded from national clemency. Our absurd school histories, if they mention him, leave the impression upon our children that instead of acting a patriotic part in daring to debate with Lincoln, Douglas really reached back to assume the robe and role of Benedict Arnold. The insinuation is not only unjust, but ridiculous; still, it is now, probably, beyond refutation, even by Mr. Masters. Douglas, it is true, was not pure gold. In his character could be found, especially by so keen an analyzer as Lincoln, some dross of selfish ambition. But he was not wholly dross; during the greater part of his public life, the dross was only a trace. If he did nothing else, he stirred the latent genius of Lincoln to action, and before the great debates drew to an inconclusive end in the dust of the Illinois prairies, he had taught Lincoln what Lincoln, the Springfield lawyer, had never known before.

The literary quality of Mr. Masters' novel is high. That need not be said. But whether his philosophy of cynicism and disillusion fits him to be the historian of a period that thrilled with energy, devotion, and high resolve, is at least debatable. "Well, was not Douglas a martyr too? Who had done more for his country? Was Lincoln any more radical than Douglas?" Mr. Masters does not attempt to answer his own questions. He seems to think that after all the answer does not matter, that nothing matters much. We do not want opinions thrust upon us, but if the historian is not willing to venture an opinion upon the facts which he establishes, why write at all? P. L. B.

**Immortal Italy.** By EDGAR A. MOWRER. New York: D. Appleton & Co.

The title alone of this volume invites the reader and arouses romantic dreams. No country is so old and so young as Italy, no country has shown such powers of restoration in the midst of disaster. Mr. Mowrer has, therefore, a splendid theme. He confines himself to the period in the history of the ever-youthful nation following the establishment of the Kingdom of Italy, bringing his narrative down to the late war and the internal struggles even at this moment going on between Fascisti and Communists. The author has the gift of clear, graphic and interesting writing, but lacks that dignity and sobriety required by the serious historian. At times a needless crudeness of detail repels the reader.

Two objections can be brought against the work. One of them Mr. Mowrer himself seems to have foreseen, for in his "Foreword" he writes: "To many Italians my criticism of modern Italy may seem unwarrantably severe." Some of the criticism patriotic and well-informed Italians will admit as true, some of it they will regard as overdrawn. The author says many good things about Italy and the Italians, and almost as many things that are harsh and severe. His book, in consequence, puzzles the reader and leaves him in doubt as to where the author exactly stands. But the second objection is more serious. The writer of "Immortal Italy" before attempting his task should have tried to understand something of the history of the Papacy. The Popes are identified with Italy. Without them it would not exist today as a nation, but would be what Austria was called before her recent collapse, a mere geographical expression. Mr. Mowrer does scant justice to the Popes. They are completely misrepresented: for example, he writes: "The Pontiffs declared against chemistry, astronomy, mathematics, magnetism, steam, scientific medicine, railroads." Some Popes have been guilty of a few crimes, but that the Supreme Pontiffs referred to by Mr. Mowrer, those namely that came to the throne after "the coming of the Spaniards," ostracized practically all science, is absolutely contrary to the facts. To take but one science, for example,

Mr. Mowrer has entirely forgotten the Papal School of Medicine at Rome, founded, fostered and developed by the Roman Pontiffs. Some of the professors of that Papal School of Medicine are among the greatest names in the history of medicine, Realdo Colombo, Caesalpinus, whom Italians have always considered the real discoverer of the phenomenon of the circulation of the blood, and Malpighi, to mention only the greatest. These men enjoyed the protection and the friendship of the Popes. Far from condemning steam and railroads, the Popes had special prayers inserted in the official ritual of the Church for the blessing of engine and cars. Mr. Mowrer states that "Protestantism had given irresistible impetus to democracy," "the Catholic Church in its fight against Protestantism inevitably took the side of absolutism." But it is just the contrary that took place. The Catholic Church in the sixteenth century stood for democracy, Jesuits like Suarez and Bellarmine becoming its champions against James I of England, while the Reformation with Henry VIII in England and the Lutheran princes in Germany stood for absolutism. J.C. R.

**St. Joseph's Seminary,** Dunwoodie, New York, 1896-1921. With an Account of Other Seminaries of New York. Historical Sketch by the Rev. ARTHUR J. SCANLAN, S.T.D. With a Foreword by the Most Rev. PATRICK J. HAYES, D.D., and a Chapter on the Seminarian's Life at Dunwoodie by the Rev. FRANCIS P. DUFFY, D.D. New York: The United States Catholic Historical Society.

The United States Historical Society now has twenty-four volumes of printed records to its credit. This is the seventh of the "Monograph Series," the contents of the others, or formal "Records," being made up of papers on a variety of historical subjects but all of special value. Dr. Scanlan's story is an incident of the silver jubilee of New York's great ecclesiastical training school and he tells it with simple but comprehensive detail, prefaced by a short history of the early seminaries of the diocese, a chapter full of interest and information concerning the zealous efforts of the pioneers in this field of local activities. Dunwoodie was the pride of Archbishop Corrigan's administration and is the outstanding monument of his ardent devotion to the proper training for ecclesiastical students. With St. Bernard's of Rochester it marked the attainment of the new ideals in seminary life and direction. "If you are in old ruts," said Bishop McQuaid at Dunwoodie's opening, "you will have to get out of them. No old methods, a century behind the age will do." Since then Dunwoodie has supplied 709 priests to the service of the Church. His Grace, Archbishop Hayes, in the foreword, adds an appreciation of the event that occasioned Dr. Scanlan's book and the manner in which he performed the welcome task. "Well may we look," says his Grace "to the edification and the inspiration the clergy and the Faithful will derive from reading of the hopes, the sacrifices, the perseverance, the ideals of those who have gone before us to enrich the Church in New York with its own seminary, so that the sanctuary might be graced and the altar be ministered by the flower of New York's own youth." C. C. C.

**Aspects of Americanization.** By EDWARD HALE BIERSTADT. Cincinnati: Stewart Kidd Co., \$2.00.

The literature of Americanization will be enriched by this book. It is written by one who knows and is not afraid to speak. And it presents a sorry picture of pseudo-Americanization as fathered by organizations that gained a great deal of publicity and did little more than terrorize the immigrant. The author is unsparing in his criticism of Y. M. C. A. methods, and of the methods employed by the North American Civic League for Immigrants, of the Inter-Racial Council, and the National Security League.



These are a few of the organizations engaged in Americanization work whose policies are arraigned.

There is much more, however, than destructive criticism in this very practical book. It is in a very true sense constructive. For it points the way to sympathetic instruction and systematic policy on the part of government, organizations, and individuals. Without this the immigrant will not become an American even though he learn English and take out his citizenship papers. And the fine point that Mr. Bierstadt makes is that the immigrant must become something different from what he was. We cannot make him American by formulas, flag-waving and Palmer raids. Not propaganda, but education is what is needed. The first step is to Americanize the pseudo-Americanizers. They need it more than the immigrant. Mr. Bierstadt has been associate director of the Foreign Language Information Service. He has authority back of his statements.

G. C. T.

### BOOKS AND AUTHORS

**Novels.**—Miss Ellen Glasgow's numerous admirers will, no doubt, agree that her new story, "One Man in His Time" (Doubleday, \$2.00), is the most artistic, thoughtful and truth-portraying novel she has yet written. The Richmond of today is the book's setting and its *motif* is the conflict now taking place in the South between the landed aristocrats and Virginia's forward-pushing democracy. The novel's central figure is Gideon Vetch, a man of "no family," but whose brains and forceful personality have made him the Governor of the State. Fashioned from the same mold is his bewitching daughter, Patty, and contrasted with the two are John Benthon, Corinna Page, Stephen Culpeper and this circle, who think at first that the Old Dominion has practically gone to the dogs but who have reason before the end of the story to change completely their opinion of Vetch. The contest between the two opposing camps is vividly described, the author's close study of modern conditions in the South reaches conclusions that seem remarkably just and true, the novel's characterizations will probably remain among Miss Glasgow's most faithful portraits, her dialogue is bright and clever, the book's two love-stories are charmingly told, and the author's enthusiastic delight in the beauties of nature will remind the reader of the best English novels. "One Man in His Time" is a very unusual novel.

Elsie Singmaster, in her latest novel, "Bennett Malin" (Houghton, \$2.00), slightly varies her usual Pennsylvania setting by an excursion into Cambridge. The story centers around the title character, a vain, handsome young man afflicted with a hereditary literary ambition. His blindness to all but self, his unconscious cruelty to all connected with him, and his ultimate failure and illumination, are told with a charming, and at times, a powerful simplicity. As in her preceding works, this story is tinged with religious controversy, and fails to keep the interest sustained until the ending.

"The Covered Wagon," (Appleton, \$2.00), by Emerson Hough is the story of sufferings, the trials, the hopes and disappointments, and the final success of the makers of the civilization of the Far West. The novel is written in the form of an account of the long journey made by a large group of men and women from Council Bluffs to Oregon. A pretty love-story winds its way in and out of the wandering trail, but over and beyond its romantic interest, many will find the book's chief charm in the vivid picture it gives of the dauntless courage, the steadfast purpose, the incredible endurance which supported these heroic pioneers in their heart-breaking struggles towards the land of their dreams.

It is difficult to understand why novelists insist on introducing into stories, otherwise irreproachable, ugly incidents that are by no means necessary and have apparently no other purpose than to

show that the writer is not afraid to speak plainly on topics which good-taste once banished from the spoken and written word. Such is the case with "The Kingfisher" (Doran), the recent novel from the clever pen of Phyllis Bottome. Commercially it may be profitable, but the revulsion of feeling on the part of the reader makes anything like true esthetic enjoyment out of the question. It is not merely a breach of good-taste; it is bad art.

"The Knight's Promise, a Story of the Knights of the Blessed Sacrament" (Kenedy, \$1.75), by A. E. Whittington, with good illustrations by Gordon Browne, has an English Catholic Boys' school for its setting. How Anthony entered St. Sebastian's, the adventures he had there, what a true friend of the lads Father Wilfrid showed himself to be and especially how the school bully was brought to repentance are all interestingly told.

**Poisoned Wells.**—Under the appropriate head "Poisoned Wells," Father James J. Daly discusses in the June *Queen's Work*, the English Socialist writer's "Outline of History." The reviewer observes:

Mr. Wells is a great writer, but a very poor thinker. He shifts his ground with every book he writes. He began his career with an arrogant and characteristically youthful denial of God and of everything anyone had said about God. He has gradually worked his own way out of a self-chosen systematic ignorance of all religion into a belief in some kind of overruling deity. After using oceans of ink, he has with infinite labor reached a stage of vague natural religion which a young and thoughtful savage in some remote island of the Pacific might conceivably have reached by observing the stars and the wild life about him. . . . The serious world does not take Mr. Wells seriously, and refers to him as the man "who has written more history than he has ever read." But the less critical populace takes him seriously, and, impressed by his undeniable accomplishments, believes him to be not only a profound and accurate thinker, but also a reliable historian and a dispassionate man of science. He possesses that ingratiating quality by which a writer can present profound problems in so speciously luminous a way as to flatter readers into fancying they are thinking vigorously.

"The truths that most people are afraid to see are Catholic truths" is Father Daly's conclusion and he holds as a "self-evident proposition" that "There are more churchmen conversant with natural science than there are scientists conversant with the Church."

**God's House.**—The following lines called, "The Plans for My House," are from the pen of Mr. Myles E. Connolly:

My Body, I will make you fair  
By building you in thought  
A House with mind so true and clear  
And heart so gently wrought,  
That Love will come and Loveliness  
And all things full of grace—  
And lo, your radiant wealth will shine  
In glory on your face.

My Body, I will make you young  
By building thoughts of youth  
Where shrinking creatures may not go,  
Or craven or uncouth;  
Oh, I will make you strong and straight  
By shaping you so well,  
Your life will tower young and great,  
A shining citadel!

My Body, I will make you lift  
Your height above the skies  
By joining thoughts that roof the stars,  
And pierce to Paradise—  
And lo, anon encompass it  
Though reared upon the sod,  
For I will make your thin-walled flesh  
A living House of God.



## Sociology

### Industrial Rehabilitation

**A**N average of 222 people are accidentally killed each day, the year round. Approximately 80,000 persons are killed by accidents in the United States each year. Over 22,000 persons are killed as a result of accidents in the industries of the United States each year, and over 500,000 so severely injured that they were maimed or disabled for life or were forced to lose four weeks or more of their working time in 1919.

In the nineteen months during which the American Expeditionary Force participated in the World War, 77,118 men lost their lives and 302,612 casualties of all kinds resulted. Reduced to a yearly basis, the deaths occurred at the rate of 49,000 a year and the total casualties at the rate of 190,000 a year. In the words of the National Safety Council: "To appreciate fully the great toll in human life taken by accidents daily, it is necessary to imagine ourselves confronted with two wars each as deadly, so far as the United States is concerned, as the recent World War. In other words, accidents—three-fourths of which are avoidable—are wiping out daily, twice as many lives in the United States as were sacrificed by our soldiers and sailors on an average day during the recent World War."

The State of Wisconsin, which has led in industrial and economic reforms, has, through its Industrial Commission, determined that in 1919, there were 1,349 accidental deaths within its own borders. More than eighty per cent of this number occurred outside its industries. The total number of accidents is unknown, but there were no less than 18,441 compensable industrial accidents reported to the Industrial Commission during this year. This means an average of 1,535 a month, 60 a working day, 6 an hour, or one every 10 minutes. The accidents settled under the compensation act during this year caused a time loss of more than 2,870,438 working days, and a financial loss to employers for indemnity and medical aid of \$2,163,354. Those accidents, only, which cause disability of more than seven days are compensable, and the number of minor injuries is probably twice as great as the number of compensable accidents. There is no doubt also that the number of non-industrial accidents greatly exceeds the number of industrial accidents. The total money loss to employers and employes from industrial accidents probably exceeds \$10,000,000 a year in Wisconsin alone.

In the face of these tragic conditions, it was necessary that some action be taken to help the disabled in industry to regain a foothold in life and to maintain a position of economic independence through productive labor. The initiative has been taken by the Federal Government at Washington and embodied in the rehabilitation law, which was approved June 2, 1920. Thirty-three States have thus far passed laws in accord with this Federal act and are now setting up the machinery to make their enactments

effective. A physically handicapped person, within the meaning of this law, is any person, who by reason of a physical defect or infirmity, whether congenital or acquired by accident, injury or disease, is or may be expected to be totally or partially incapacitated for remunerative occupation, and who may reasonably be expected to be fit to engage in a remunerative occupation after completing a vocational rehabilitation course.

All the gainful occupations in Wisconsin have been surveyed and classified with reference to the possibility of so placing the disabled that they will not merely have work, by means of which they can provide for themselves and those dependent upon them, but also that the work is to their liking and that it presents possibilities of at least limited promotion for those properly qualifying. Thus if a man has been injured while occupying a place as a craftsman in one of the metal trades, such as the machine-shop, for example, it should be possible so to place him after he has sufficiently recovered, that he can make use of his knowledge and skill previously acquired. For this purpose the rehabilitation commission, acting under the general direction of the vocational board of education, is empowered to provide the training necessary to make the unfortunate one skilled in his new work.

It is apparent that the cooperation of the industries is absolutely necessary for the successful furthering of this work. The State agents can do this merely by enlisting the good-will of the industries and appealing to their humanitarian instincts. Likewise the final placing of the disabled victims rests entirely upon the cooperation of the industries. The police powers of the State cannot be used to force the industries into agreement with the whole or any part of this plan.

It is probably true that the vast majority of persons injured in modern industrial establishments are so provided for as to make them independent of public or private charity. Most States now have workmen's compensation laws, which care for the injured and disabled. Aside from this, however, it is true, in spite of a rather general opinion to the contrary, that there is considerable charitable and philanthropic initiative still in modern industry. Much of the aid given to disabled industrial victims is over and above that required by the legal enactments, usually embodied in the so-called workmen's compensation laws. However, it must not be forgotten that by far the greater number of people are disabled outside of industries. In the first place, there are the increasing traffic accidents, pedestrian, automobile and transportation; secondly, the great numbers who are injured, maimed, or disabled sometime before they reach the age when they are capable of entering upon some industrial work; and finally, the congenitally disabled. These, too, must be cared for or become completely or, at least partially, dependent upon society. State rehabilitation work provides for those who have been injured either outside industry or previous to their industrial age. They may be placed, at the expense



of the State, in some vocational school, public or private, and taught the rudiments of a useful occupation. They may then, with the cooperation of the industrial establishments, complete their training in a manufacturing plant, under the latter's direction and at the expense of the State. Those who have completed this preliminary training, either in an educational establishment or in an industrial plant, are then dependent upon the good-will and cooperation of the manufacturer for his permanent position and work. The State authorities are also empowered to procure and furnish at cost to physically handicapped persons, artificial limbs and other orthopedic and prosthetic appliances, to be paid for in instalments, when such appliances cannot be otherwise provided. The proceeds of the sale thereof shall be paid to the State treasurer and shall be held by him in a special fund for this purpose. Moreover, the rehabilitation board is authorized to provide maintenance during the actual training for physically handicapped persons, except those entitled to maintenance under the workmen's compensation law. Such maintenance may be at a rate not to exceed twenty dollars a week and for a period not to exceed twenty weeks, unless an extension of time is granted by a unanimous vote of the board.

Such in the main are the provisions of the rehabilitation law. Thus far no provision has been made to care for those physically handicapped either congenitally or during the years of infancy, before the working age has been reached. This will undoubtedly be the next step in the care for the victims of physical disabilities.

We have here merely stated the problem in its briefest outline and the means taken to remedy it. Interesting questions for the student of sociology, especially the Catholic student, remain to be answered. What of the immense increase in the authority of the State with the assumption of such powers? Each day sees an increase in the number and immensity of our social ills, which according to the prevalent theory, must be attended to by the State. With the unemployment legislation now being agitated in many States it is exceedingly difficult to see the end of this thing. Aside from the dangers of an omnipotent State interfering in a manner inimical to Catholic life and welfare, it would seem that a top-heavy society of this kind, must, by its very nature, fall to destruction. And, finally, those skeptical of this kind of reform are justified, from past experience, in asking *Cui bono?*

This is not put down here as an objection to the latest rehabilitation legislation. There is no question but that the situation is serious and something must be done, in fact, was bound to be done, by a society, becoming increasingly conscious of social injustices. And yet it may be questioned, whether or not our difficulties are not more fundamental and deep-seated than the remedies proposed. Whatever the answer, the fact is that the modern State is being endowed with powers that are making it more and more omnipotent and omnipresent.

H. A. FROMMELT.

## Education

### Is It "Overdrawn"?

IN AMERICA for May 27, L. Arnold criticizes an article of mine, one of a series on "Sovietism and the Church in Education," published in this review on March 25. My critic quotes as especially "overdrawn" a passage describing the immoral and irreligious, or the unmoral and non-religious, influence of the training imparted in our public schools and secular universities, and concludes that Catholic writers are prone to attack and condemn instead of commending and encouraging public enterprises in the field of education.

That passage was merely a summary of the consensus of opinion of many leading non-Catholic educators, clergymen, jurists, reformers, and "uplifters," so often and so emphatically expressed as to need no additional confirmation from me. Judges of juvenile and criminal schools, police officers, and men and women engaged in social service and rescue work, uniformly agree, and have declared time and again, that the most permanent and prolific cause of the criminal and immoral tendency of this age in this country, among the younger generation, is the character and content of the education given in the State institutions of public instruction. Within the last few months, in this State (Washington) and in other States that boast of their public-school systems, judges on the bench have called together grand juries to investigate the immorality said to exist in the leading high schools, with the result of disclosing conditions amazing and degrading beyond anything the bitterest critic ever imagined or charged. L. Arnold simply does not know the subject. He, (or is it she?), confessedly gains information from public-school sources. He, or she, admits having attended the State schools, proceeds to eulogize them extravagantly, upon the authority of personal observation and the opinions of friends who have visited these public institutions, and draws a comparison between the schools supported at public expense and with lavish luxury, and the parish schools which Catholics with difficulty maintain after paying their proportion of the taxes that are levied at large, to the decided disadvantage of the latter. It would be interesting to know just how much attention and encouragement L. Arnold has given to the Catholic institutions. I have often observed that it is the Catholic who ignores or disparages the educational efforts of the Church, who is quickest to champion the State schools and to discredit those of our own Faith. The atmosphere of the public schools and their patrons, and association with their friends and apologists, inevitably produce a moral and religious sterilization, that obliterates the fundamental distinctions between true and false standards of education. That seems to be the trouble with L. Arnold. From the tone of his, or her, communication, I judge that he or she would find most congenial employment in the service



of the propaganda that is being conducted by the National Education Association, the Parent-Teachers' Association, and the proponents of Federalized public schools. Certainly, no more glowing and indiscriminating advocacy of educational sovietism has been written than that contained in his or her letter.

I pity the state of mind of the Catholic who can find cause for praise and congratulation in the sending by Protestant organizations of 8,000 missionaries to "convert" the peoples of Italy, Spain, South America, and other countries, who were followers of the true Faith before the United States existed. The kind of "order and discipline" so much extolled, as witnessed by this blind admirer and his or her advisers, in the high schools, is merely the artificial routine of a mechanical drill, which teaches the pupils to march with precision and regularity of movement, to keep neat, to be sanitary, to practise calisthenics, and to do a hundred things well, that are very useful and conducive to health and superficial conduct, but have no more ethical value than the discipline of a well-managed stock farm or poultry yard. L. Arnol6 asks: "Is it not true that the greatest men of this country have been educated just in such [public] schools?" Emphatically, that is not true, and never has been. The mere propounding of the question demonstrates ignorance of what constitutes real greatness, and of its examples in American history.

Again, your correspondent wants to know "to what institutions or to what factors will he [I] attribute the countless instances of heroism, generosity, justice, patriotism, devotion to duty that we witness on all hands among such as have attended our public schools?" It would be false and foolish to assert, and I never thought or wrote, that all the men and women who go out from the State institutions are destitute of these virtues. What I did say and am prepared to maintain is, that the quality of the education given in the public schools and universities does not tend to cultivate moral or religious ideals and standards, but quite the contrary, and that the result is the gradual destruction of the moral and religious principles which are the essential basis of all public and private character. L. Arnold finds in the public schools things whose notorious absence has been deplored by every leading exponent of both Catholic and non-Catholic thought and opinion for the last ten years, and with increasing alarm as the evil effects of the system are becoming more apparent every day. He, or she, also finds in the Catholic schools and in Catholic enterprise cause for lament and reproach, where our own people and discriminating non-Catholics have been wont to find grounds for sincere pleasure and approbation. On the whole, the communication contains ample proof of the sterilizing influence of public-school sentiment, even upon those whose school days are over, and I accept it as cumulative evidence of the correctness of the views heretofore advanced by me.

DUDLEY G. WOOTEN.

## Note and Comment

### New Cooperative Labor Banks

THE development of cooperative banking on the part of labor organizations is progressing with commendable rapidity. The Amalgamated Clothing Workers of Chicago recently opened the first cooperative bank in Chicago with a capital of \$2,000,000 and a surplus of \$100,000. The Amalgamated Trust and Savings Bank, as it has been called, is the result of two years of careful planning on the part of the trade-union executives. The bank is managed by an experienced financier. At the same time, we learn from a trade-union source of the first cooperative bank in California, established by the organized workers of San Bernardino. They began by securing an option on the stock of a well-known State bank, said to have the oldest savings-bank charter in the country. After purchasing this stock they elected a new board of directors, limited the earnings of the shareholders, and provided for the cooperative distribution of profits with depositors. The name of the bank has been changed to the Brotherhood Trust and Savings Bank, having now a capital of \$85,000, assets of over \$700,000 and deposits of \$600,000. We are further informed that the Executive Board of the California State Building Trades Council has been directed "to investigate the feasibility of establishing a chain of labor banks throughout the State."

### Summer School of Liturgical Music

A SUMMER session beginning on June 29 at the College of the Sacred Heart, Manhattanville, New York, is announced by the Pius Tenth Institute of Liturgical Music. The session will last five weeks and normal courses will be offered in first, second and third year music. Mrs. Justine Ward, the author of the Justine Ward method of teaching music, has just completed her fourth year program, consisting of an elementary course in Gregorian chant intended for teachers of children in the fourth grade. It presents the basic principles of free rhythm, largely through gesture and motion according to the method of Dom Andre Mocquereau. Observation classes of children will be conducted each day during the session so that teachers may see the practical application of the system to classroom conditions.

### Brave Defiance to Bigots

THE American spirit is not dead in Atlanta, Ga., in spite of bigotry. School Commissioner Carl Hutcherson's effort to eject all Catholic teachers from the Atlanta public schools was met by a unanimous vote of the Board of Education's Committee on Teachers to retain every Catholic teacher. "I have received dozens of anonymous telephone calls," said Superintendent Sutton,



according to the N. C. W. C. news service, "warning me not to visit certain sections of the city if I indorsed any Catholic teachers for reelection." Threats came to him from individuals and organizations, and letters stated that school buildings would be burned and the teachers put out of the way. His only answer was: "I have done my duty regardless of threats and have renominated these sixteen Catholic teachers. They have been efficient and loyal. If it becomes necessary to throw protection around them next term, let us do so." The members of the Education Committee have called on all true Americans to speak out against such bigotry, much of which Mayor Key lays at the door of the "organizations that wear masks and are too cowardly to come into the open." It is equally worthy of note in this connection that the reinstatement of the Catholic principal of the Alama School in El Paso, Miss Maria J. Gallagher, who was recently ousted by religious bigots, has been requested by thirty-one teachers of the school over which she had presided with great success.

#### Bridal Splendors in a Maze of Bayonets

**T**HAT was a gorgeous picture of the bridal glories of Princess Marie of Rumania at her marriage with the Jugo-Slav King Alexander, which the Associated Press offered its readers:

The bridal gown was an antique creation of white crepe Georgette, with long court train, embroidered in pure silver and crystals. The princess wore over her tulle a shower of scintillating gold strands. She was a picture of girlish beauty, dignity and grace as she was escorted to the altar by her father, King Ferdinand of Rumania. From her shoulders fell a large court mantle in brilliant silver, at the lower end of which the double arms of Rumania and Jugo-Slavia were embroidered in silver and gold. King Alexander presented his bride with a massive crown of gold, set with diamonds and rubies, each province of Jugo-Slavia having contributed a precious stone to the diadem.

But notice the startling contrast to this scene which the following lines present:

The entire route of the bridal party from the palace to the Cathedral was lined with double rows of soldiers and gendarmes with loaded rifles and fixed bayonets. One line of the troops faced outward and the other inward. Their orders were to shoot immediately, it is understood, if they noticed any suspicious movement among the spectators. Residents of the city living along the streets through which the procession passed were forbidden to open their windows without special police permission. Armed guards were placed on all the balconies and points of vantage. The number of spectators on each was strictly limited.

While we wish them well, surely there is little reason to envy the brilliant Marie and her husband in his regal splendors.

#### Wonderful Response of Pittsburgh Sodalists

**T**HE splendid encouragement given to the sodality movement in his diocese by Bishop Boyle of Pittsburgh has brought about remarkable results. Retreats

were recently held simultaneously in three different sections of the city to accommodate all the sodalists. Three of the city's largest churches were utilized for this purpose and filled each evening to their full capacity. In all 4,420 registration cards were signed. In each of the three churches fifty sodalists were selected and divided into committees to attend to all the necessary functions and duties. The members came from far and near. Even the retreat masters were astonished, says the *Pittsburgh Observer*, to find so many thousands of girls and young women "giving up all pleasure and amusement for a whole week, overcoming the many inconveniences and making countless sacrifices to attend morning Mass, to receive daily Communion, and to return to evening services after a hard day's work." Bishop Boyle visited each of the churches on one evening of the week and addressed the sodalists, urging them to return as apostles to their own home parishes, to consult their pastors regarding the immediate establishment of sodalities where they did not as yet exist, and to bring each girl in purity and loving affection to the feet of Mary. Such work is worth a million empty diatribes against the vices and immodesties of our age. As an echo to the sodality retreats, we are told by the *Pittsburgh Catholic* that over twenty-five solemn receptions and other celebrations have since taken place in sodality circles.

#### The Soldiers' Bonus in Brief

**S**OME sane reflections are made upon the question of a bonus to our soldiers in one of the *Nation's* recent editorials. Attention is rightly called to the cruelty of the war as it affected not the soldiers only but also the civilians of whom many were squeezed by high prices or ruined by business dislocations. "The profiteers were an insignificant fraction of the whole community." Many of the soldiers, on the other hand, are not financial sufferers. The writer then justly adds:

The persons for whom our country ought to have a special thought are the soldiers who returned physically or mentally unfit. The awful mental havoc of the war is by no means a closed account. The American Legion reports an average of two suicides daily among ex-soldiers nervously deranged by their experiences. The tardy effort properly to care for these genuine and special victims will be retarded rather than helped by the blanket hand-out of a joy-fund soon to be squandered by a large proportion of the recipients. So far as Congress goes the bonus is a plain bribe for re-election; but it is far from certain that it will achieve its purpose.

In the opinion of the *Nation* any candidate who will have the courage to oppose the bonus sponsors in the fall elections will have no reason for regret. A lavish wasting of the people's money, which is also the soldier's money, is ridiculous and disastrous. Let reasonable help instead be given to every ex-soldier who really needs it. This alone is a wise and a true generosity which seems to have appealed but little to our political office-hunters and their supporters who misrepresent the entire issue.